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SOCIAL ORDER

Japan Revived

Marital Failure and Duration
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Report on Profit Sharing

Catholic Marriage Patterns

Paper-Makers Ask Industry Councils
Stockholder Action • Negro Workers
Trailer Homes

SOCIAL ORDER

Vol. III

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FRANCIS J. CORLEY
Editor

RAYMOND BERNARD
Managing Editor

Associate Editors
John E. Blewett
Russell M. Boehning
James E. Chambers
Joseph M. Fallon
Francis J. Grogan

Contributing Editors
Leo C. Brown
John L. Thomas
Joseph M. Becker
Albert S. Foley
Philip S. Land
William A. Nolan

Institute of Social Order
3655 West Pine Boulevard
St. Louis 8, Missouri
U. S. A.

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INDEXED IN
THE CATHOLIC
PERIODICAL INDEX

. . . just a few things:

TWO YEARS AGO, we reported on the third annual conference of the Council of Profit Sharing Industries. Last December, Father William J. Lynch attended the sessions of the fifth conference to report on the organization's progress. His report appears in this issue.

THE DESPERATE SITUATION of the Japanese economy, which can, only with the greatest difficulty, supply the needs of the Japanese people, was the problem which initially started Japan on the aggressive road toward World War II. And it must be remembered that the situation has been worsened as a result of Japan's defeat. It is urgent, then, that the "have" nations recognize the tremendous burden with which the Japanese people undertake the work of rebuilding their nation.

Proposals further to handicap the Japanese (such as the recommendation of a 45 per cent duty on imported tuna fish) must be evaluated not only insofar as they will assist small segments of American industry, but in the light of the insupportable difficulties they may place in the way of minimal existence for Japan. In recent hearings before the U. S. Tariff Commission it was stated that while Japan is building seven additional large tuna boats and has authorized three more, no such vessels have been constructed for more than a year in the United States. "This," the witness added, "shows the relative health of the Japanese and American tuna fishing business." It might also indicate how absolutely vital to the

Japanese economy is this relatively small industry.

Father John E. Blewett, who discusses the Japanese post-war economy in this issue, acquired his knowledge of conditions in Japan during his years of lecturing at Sophia University, Tokyo. He is now in the United States for further studies.

CONSCIOUS OF THE STRONG socialist roots into which the present-day drive for industrial co-management in several European countries is sunk, Professor Henry K. Junckerstorff, of Saint Louis University, looks upon the development as a potentially serious threat to free enterprise. Unquestionably, too, his fears are based, in part at least, upon an awareness of the strong divisive spirit of class consciousness which characterizes many European societies. Given the actual cleavages of a class structure and the attitudes developed by years of class struggle, it is easy to see why many sound thinkers are skeptical of developments that demand a mature and sophisticated spirit of co-operation.

None of these misgivings about the feasibility of co-management in the concrete situation of present-day European industrial society conflicts with the growing acceptance of the principle of co-management. The Holy See has several times in recent months made it clear that it has serious misgivings about any measures toward co-management which jeopardize the human person by undermining his right to private property. This was clear in the address of

Pius XII to the Catholics of Austria in his address of September 14 and in the letter of Mgr. Montini to the members of the Italian Social Week at Turin, September 21-27. Concerning the latter communication, Rev. O. v. Nell-Breuning recently remarked: "The letter to Turin discusses first of all—and without any qualifications—of freely-negotiated [systems of] co-management as something good, then only in the second place—and with [some] qualifications—of co-management imposed by the state" (*Orientierung*, Zürich, Nov. 15, 1952, p. 228).

SOME IMPORTANT DETAILS mentioned last month by Father Thomas (p. 445) receive more attention in this issue.

While his article speaks for itself, we would like to emphasize his conclusions about the dangerous silence kept by marriage counselors in regard to drinking as a source of troubles. His remarks call for at least more serious consideration by counselors, if not some revision in their texts.

We hope shortly to publish as pamphlets both this article and the preceding one ("Marriage Breakdown").

CHESTERTON'S PHRASE "the halo of hate" (in *The Everlasting Man*) be-

comes more interesting and pertinent in these days of persecution of the Church.

Coming after the news report that Hungary's leaders have just turned some thirty churches into movie halls and radar stations, Professor Kovrig's article will cast much light on the workings of anti-religious fanatics.

This first instalment will, we hope, whet the appetite for the rest of his eye-witness account—and for another, survey-like article which will treat world persecution more extensively.

SISTER AQUINICE, O.P., adds some interesting comment and observation to the subject of Catholic college spinsters—which stirred so many readers, even in this issue also, to express their views.

BOUND VOLUMES OF SOCIAL ORDER for both 1951 and 1952 are now available to individuals or institutions at \$5.50 each.

A STRAY THOUGHT: wouldn't some of your friends appreciate a gift subscription to SOCIAL ORDER?

F.J.C., S.J.

Now six years old, the Council of Profit Sharing Industries continues to enlarge its notable contribution to improved industrial relations on an international scale.

REPORT ON PROFIT SHARING

Notes on the Views of Employees at Annual Meet

WILLIAM J. LYNCH, S.J.

Philadelphia, Pa.

APPROXIMATELY 600 persons attended the fifth annual conference of the Council of Profit Sharing Industries at Philadelphia on November 6 and 7. Among the observers and active participants were a number of the clergy. The Council has 585 members in thirty states, Canada, Australia and Denmark.

On the opening day His Excellency, Most Reverend Joseph McShea, Auxiliary Bishop of Philadelphia, gave the invocation. Reverend John M. Duffy, representing the Social Action Institute of the diocese of Providence, Rhode Island, was a member of the quiz panel which treated of "Interviewing the Worker." At this session the employees aired their views on the effects of profit sharing in the employee-management relationships.

Remarkable Growth

Since its inception in 1947, with sixteen members, the Council of Profit Sharing Industries has shown remarkable growth. In the past two years it has increased from 270 to 585 members. Curiously enough, not every company which has a profit sharing plan is a member. Far from it! Over the last eight years the organizations with profit sharing plans have increased from 728 to more than 12,000. The Bureau of Internal Revenue statistics list over 100 new plans monthly.

Profit sharing plans are applicable to firms of any size. Member firms vary in size from a half dozen employees to more than 100,000 employees. Plans

are flexible enough to be adaptable to all types as well as sizes of business. About one-third of the member firms have organized shops.

Among the notable addresses of the conference was that delivered by William Loeb, Chairman of Council of Profit Sharing Industries and publisher of the *New Hampshire Morning Union* of Manchester, N. H. Mr. Loeb said that he thought the reason why the free enterprise system is under successful attack today is because the average worker does not have any true feeling of participation in the private-profit economy. He felt that profit sharing, which makes the worker the most important factor in a business, gives employees a sense of participation that is otherwise lacking.

On the other hand, the chairman continued, socialism and communism have won the support of many average citizens because these systems purport to have as a primary purpose their comfort and care. Socialism and communism represent themselves as being designed for the worker and under his control.

Mr. Loeb went on:

Capitalism has been pictured as designed to enrich only a few men and corporations and to be under their sole discretion. The worker has been sold the story that the flood of goods that has come to him under capitalism is not primarily for his benefit, but just the incidental by-products of making a few owners and corporations wealthy.

This explains the fantastic situation in which voters are willing to recklessly turn down a system which, compared to others,

has been a virtual horn of plenty in favor of socialism which, in contrast, has produced nothing but an even distribution of poverty. People are willing to risk something that is not theirs for something they feel will be their very own.

Then Mr. Loeb pointed out that in plants where employees share the profits workers not only understand how the profit system works, but they feel that they are a part of the system. He gave these as chief factors:

The importance that profit sharing plants place on the contribution of the individual worker through his ideas and spirit, as well as his strength, raises the dignity of the individual worker. In the American tradition, profit sharing places the emphasis on the worth of the individual. In contrast, in socialism orders come down from the top and the individual is considered only a cog in the machine of the state.

Profit sharing gives the profit system a sense of moral purpose that it must have if it is to defeat socialism and communism, which have been given a false religious atmosphere.

Under profit sharing, every worker becomes a capitalist.

The increased production resulting from profit sharing could double the national income in ten years if profit sharing were universally adopted.

The best proof of the effectiveness of profit sharing, according to Mr. Loeb, is the fact that profit sharing companies have the highest wage scales and the best profits of any comparable companies in the United States.

The general theme of the Conference was Profit Sharing, the Keystone of Industrial Peace. The morning session of the first day was devoted to a general survey of profit sharing. Mr. James F. Lincoln, president of the Lincoln Electric Company, Cleveland, Ohio, explained the attitude of business toward profit sharing.

Baldanzi Gives Views

Labor's reaction to profit sharing was discussed by Mr. George Baldanzi, Director of Organizations, United Textile Workers of America, A. F. of L. He believes that profit sharing provides the opportunity to move ahead to a better

life. For him, profit sharing is a constructive attempt to remold our economy so as to bring it into better balance—an effective means of diminishing the inequities in our society and of demonstrating that it is possible for modern American free enterprise to provide the kind of humane and expanding existence that can well stand as a shining example for a modern industrial society. He affirmed that we must give the American worker a greater share in the enormous profitability of American industry—a profitability which he helps create—and thus, he will not become a socialist or a communist, but the most ardent of capitalists. In conclusion, Mr. Baldanzi asserted that profit sharing can provide an answer to communism.

Workers Speak

Mr. Merryle S. Rukeyser, an economist for the Hearst newspapers, enlivened the morning session with his comments. Discarding the assigned topic, he spoke on the role of government in the labor-management relationship during the past twenty years. In his opinion, government not only interfered needlessly, but was not impartial in its attitude. To quote one of his opinions: "It is hoped that in the future the nation will return to sanity after a twenty-year 'Democratic psychosis.' "

The first afternoon session was devoted to a "Quiz Panel—Interviewing the Worker."

The panel included Mr. Julian Reiss (president, Northland Motors, Saranac Lake, New York), Rev. John M. Duffy (Social Action Institute, Providence, Rhode Island) and Prof. C. L. Jamison (University of Michigan, Ann Arbor, Michigan). The employee panel was composed of employees from ten different companies.

Mr. Reiss got the quiz off to a lively start by asking the employee panel, "How would you feel if profit sharing was discontinued?" Reaction was immediate and spontaneous. All eleven

members of the panel agreed that loss of a share in profits would be quite a blow. Individual answers to this question added up to a universal approbation of profit sharing. The principal reasons for this approval were that a share in profits means more money and as a result it increases interest in the job. All felt that they belonged to a team. One panelist summed it up thus, "I feel that I am part of the company. I am working for myself and my teammates."

No Answer

Father Duffy posed a thought-provoking question which the panel failed to answer: "What would be your attitude toward profit sharing if bad times should come?" One panelist thought that the employer, who had the confidence and respect of his employees, would have no cause to fear disloyalty or dissatisfaction in bad times. Another ventured the opinion that access to honest information on the state of the business would alleviate any difficulties. Knowing the true state of affairs, all employees would rally around to bring back profits. In one company the workers went eight months without a bonus. In spite of this, there was no complaining.

A query on the attitude of the men toward workers who shirk their tasks brought some interesting responses. They are like football players who miss their blocking assignments. Their lack of cooperation spoils the company teamwork. Bluntly put, they lessen the profits of all their co-workers. Among other corrective measures were mentioned 1. disciplining by union officials, 2. fraternal correction by fellow workers, and 3. reporting the culprit to the foreman.

Other Opinions

When asked if they had observed any faults in profit sharing, the men replied that they did not see any faults in the system itself. Faults would come from maladministration. All agreed that honesty and justice on the part of management would help guarantee success.

A sharp divergence of opinion was manifested on the norms to be used in distribution of profits. Most of the men favored a threefold basis of division—seniority, aptitude and hourly wage. One man championed equal distribution. In other words, everybody gets the same share independently of skill or length of service. Reaction to this opinion recalled the wit who quipped, "Well, all men are born equal, but that doesn't last very long."

Mr. Reiss wanted to know when they thought profits should be distributed—now, in the form of cash or later, in some kind of retirement pay. A combination of both types of distribution appealed to a majority of the men.

All of the men felt that they liked their work better as a result of profit sharing. Comments like the following gave evidence of a real liking for their jobs: "I feel like a capitalist, it's my company;" "In my company, most of the men are home owners. Feeling sure of our bonuses, we knew that we could buy a house;" "I make suggestions for improving production because I will share in good results."

All the employees thought that profit sharing was beneficial to both management and labor.¹

¹ Interesting comment on the 1950 meeting of C.P.S.I. may be found in "Profit Shares Meet," by Walter B. Dimond, S.J., *SOCIAL ORDER*, January, 1951, p. 7.

A Hungarian expatriate reports on the vital Catholic cultural life which communist domination of the country strangled to make way for a new People's Democracy.

IRON-CURTAIN SOCIAL ACTION

Part I

BELA KOVRIG
Marquette University

TWO ARE DEAD (killed under "questioning"), two others linger in prison, three have escaped to exile. That is today's score on the chief figures of a vital social action movement in one communist-dominated land.

I am one who escaped and can record something of a great, thrilling adventure which magnificently aided a nation the Red leaders were trying to starve spiritually and intellectually. But as the danger has not lifted and doom still may fall upon others involved in this underground project, and perhaps, too, there may be some risk in giving the fullest detail, therefore, I beg the reader to bear patiently the omissions necessary in this account.

Background

We must start farther back than the actual planning of our project. To understand better its purpose, its scope, its responsibilities and consequences, we must see a little of the background against which we worked. This flashback will help many Americans to read the current news about Hungary and other Iron-Curtain countries of Europe.

For many centuries and again today, this Eastern Catholic frontier suffered the onslaught of negative forces, but always the heroic spiritual resistance of millions to this satanic challenge turns their cruel suffering into an evangelical joy. The prolonged suffering under

tremendous pressure and cruelty only inflames many hearts with greater love for God and earns abundant showers of grace for them.

Behind all social phenomena there is a multiple causality at work. Here, too, in this heroic Christian stand, no single temporal cause can be traced out. Nevertheless, among the multiplicity of causes is the impact and then the consequent long influence of the Society of Jesus on the people of these two countries, Poland and Hungary, which even in medieval times formed the frontier of Western Christendom.

This account is not a formal history, nor an apology by priests. We can therefore be satisfied with the words of the top-level scholar who was ambassador of the Hungarian Republic at the Kremlin from 1946 to 1949, Professor Szekefue: "The Jesuit Order gave articles of faith, religious life, secular culture and national education to the great part of the Hungarians."

Wide Development

In Hungary the Jesuits expanded greatly as far back as the 16th century, caring almost alone for the education and training of priests, the aristocracy, nobility and the thin layer of bourgeoisie during the 17th and 18th centuries. By 1773 they were running thirty preparatory schools, many of them eight-year institutions, one university and two institutes with several faculties. Before the provisional suppression of the Order in that year, there

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was practically not a single urban area in Hungary and Transylvania without Jesuit workers.

Yet in face of the 20th-century sovietization of the country, they did not trust to the conventional forms of activity, but instead, without abandoning all those older functions, set up a novel way of shaping social thought and action by the establishment of an arsenal of intellectual weapons, known as the "Social Center." In order, once again, to understand the meaning, nature and functions of such a social stronghold, we must briefly glance at the features, structure and intellectual and cultural needs of the society around it.

Religious Life in 1945

What kind of Catholic life existed in Hungary when the Soviet power subjugated that land at the close of World War II? The population was exactly seventy per cent Catholic, trained in a Catholic familial culture through 270 generations and shaped by an educational system directed by the Church. Hungarian Catholic development had been quite different from that in Germany, for instance, which, as Max Scheler said, grew into a *Winkelkultur*, a culture completely separated from the rest of German life.

Despite the overwhelming Catholic majority, however, in contrast with the minority position in Germany, the Hungarian Catholic social force was rather a latent than an actual political power-group between the two great wars. After the elections of 1922, the Christian Social and Economic Party (of an outspoken Catholic character) was steadily reduced to a very small and very weak parliamentary group. Its prestige came from the fact that it voiced the claims of the Church. In the Upper House members of the hierarchy served as ex officio members, but neither they nor any Catholic leaders initiated a political drive to create a large Christian party.

JANUARY, 1953

Stressed Cultural Life

Under the Protestant-headed government of Premier Count Betlen, the Church received the full liberty which she had not enjoyed under even the militant Catholic Hapsburg rulers. She retained and even strengthened her dominant position in education. Most of the lower schools and the upper-high-class Latin schools and high schools, all Church-operated, were heavily subsidized by the government. Little reason, then, did Catholic leadership have to form a strong religious party—in contrast to the German situation deplored by Max Scheler.

Most of the Catholic energies in Hungary found expression not in politics (as Scheler showed to be the case in Germany) but in non-political cultural activities. These were inspired by a religious revival begun by the brilliant Bishop of Stuhlweissenburg, Ottokar Prohaszka (scholar, mystic, ascetic, poet, writer and top-flight orator) and Father Bela Bangha, S.J., the apostle of the middle classes. Catholics responded to their appeals and teaching, especially during and after the dual revolution of 1918-1919, when they saw moral-religious values sharply challenged by joint socialist and communist forces. In these years the educational system, especially at higher levels, developed rapidly, so that under the inspired leadership of followers of Prohaszka and Bangha the spiritual and intellectual revival penetrated deeper into the Catholic masses.

Many semesters of religion, history, literature and philosophy classes produced in the young people of strong family tradition an excellent character. The "Congregations of Mary" organized (and directed by Jesuits) in both secondary schools and universities, the Catholic counterparts of the Boy Scouts and Rover movements—all such factors imbued this young élite with a great hunger and thirst for Catholic truth, for deeper knowledge of Catholic liv-

ing, for expression of the Catholic spirit in literature, poetry, the arts, cultural sciences. It became necessary, so great and wide was the interest in theology, philosophy and canon law, for the experts to create a modern language adequate to these fields. The St. Stephan's Society, inspired by the hierarchy, translated and published all types of Catholic literature from all over the world.

Developing Literature

Father Bangha, as the result of his nationwide press apostolate, succeeded in creating a publishing project in 1918, which soon was issuing a daily in Budapest recognized as one of the biggest in Europe and the world. (It was the editor-in-chief, L. Toth, and the main ecclesiastical adviser of this *Nemzeti-Ujsag* ["National Gazette"], Father J. Baranyai, who were sentenced with Cardinal Mindzenty, each to 10-15 years in jail.)

Steadily the number of publications grew and the quality improved. There was, for example, another daily published by the same Bangha press group. There was the equivalent of the weekly *America*. There were two Catholic monthlies specializing in social and cultural questions raised by rapid social transition, which related new Catholic developments in France, Belgium and Italy. Three big reviews published literary, cultural and social essays, and three others (one of them, the author's —*Nepuenk* ["Our People"]—aimed at the full restoration of the Christian social order and the rejuvenation of Hungarian culture).

The expansive Catholic culture earned a wide esteem not only in the eyes of the older, pre-industrial élite, but also among the industrialized urban groups. It was creating a genuine interest among urban circles, possibly because in the English and French cultures (often snobbishly preferred by these classes) Catholic writers and artists grew increasingly conspicuous.

Thus Sertillanges, Maritain, Claudel, Mauriac, Bloy, Péguy, Dawson, Chesterton, Belloc and Green indirectly contributed to the growth of the Catholic press in Hungary.

Brought to People

Another reason why the cultural achievements were winning greater support was that the leaders were not satisfied with mere dissemination of the papal social encyclicals among industrial workers and the peasants. They implemented much of the papal teaching. They put into practice the ideas of Canon Cardijn, adjusting the Jocist and Jacist programs to peculiar Hungarian circumstances. They created two country-wide systems of adult educational classes and folk academies, one for workers and the other for peasants, both designed to shape the right type of popular leaders. The people welcomed both enthusiastically, and the peasant group embraced 300,000 members. This group received a message and a blessing from Pope Pius XII, published to the people by placards on the doors of more than two thousand churches despite Soviet-Russian vigilance.

Still another reason for the growth of interest in Catholic life was due to the wave of totalitarianism swept in by the *Webrmacht* occupation (1944). Prior to the invasion, in 1938, when industrialists and business men founded a new daily to lead the fight against Nazi penetration, they entrusted its direction to Catholics, and the paper was equally patronized by Jews and Protestants. Even the assistance offered the unjustly persecuted helped Catholics show the quality and firmness of their religious convictions. In the darkest days of persecution, over two hundred people, mostly Jews, found refuge and food for several months in the rooms and basement of the Jesuit headquarters in Budapest. Jesuit Fathers went all over the country and, with the ap-

probation of the hierarchy, taught the clergy how to combat Nazi propaganda.

Rich Intellectual Life

Ideas and plans of action were matured by the Catholic élite in small circles, with regular and intensive exchange of opinions between highly educated and experienced people, laymen and clerics. It was not just casual conversation or lecturing, but mutual mental stimulation and enrichment. A man felt lost in such surroundings if he did not regularly read, besides his specialty and three or four reviews, such magazines as *Stimmen der Zeit*, *Hochland*, *Schoenere Zukunft*, *Das Neue Reich*, *Die Furche*, *Études*, *Tablet*, *Revista Catolica*, *America*, *Commonweal* or *Vie Intellectuelle*. Thus the regular reading and discussion of these periodicals contributed heavily to the rise of intellectual standards. Many groups of this type formed their members to really "feel and live with the Church," with the total Church.

These lay groups followed all the various issues in the universal Church, analyzing pastoral letters, their repercussions, Catholic congresses, social, educational, cultural movements and missionary work as well. Thus there developed an alert and active identification with the universal Church, psychologically real and intellectually able. And this is, of course, one of the essential conditions anywhere for further growth of Catholic leadership qualities. By such permanent cooperation between highly trained, learned and zealous priests and laymen, the Mystical Body became more in their minds than a mere "concept" or "term"—it was now an accepted, dynamic truth.

Under such conditions, there grows in the person a creative, holy restlessness, an urgent lasting solicitude for every member of the Mystical Body, along with the constant tormenting feeling that all we do only falls short of our Christian duty and responsibility for the whole Body and its individual

member-cell. This restlessness, care and tenderness work tirelessly and efficiently—yet the "falling short" is always the most effective destroyer of pride, vanity and haughtiness, the common corrupter of all leadership.

Devoted Laymen

Evidently, this planned and continuous collaboration of priests and laymen in such a framework was scarcely an idle pastime of the leisured and wealthy. Lest you think so, let me say that these generally were very busy people; scholars, industrialists, editors, office-holders, bankers, real-estate dealers, poets, composers, organizers of large associations: men of thought and action, all obsessed and overwhelmed by the tremendous reality of the Mystical Body. They realized that to be a Catholic is one's first and preeminent job, and that the better one does that, the more time and energy one has for his "second job," i.e., his occupation and profession.

The value and importance of such formation was obvious to anyone at all acquainted with the groups. High members of the hierarchy welcomed these élite teams. Cardinal Seredi, Doctor of Oxford University and one-time aide to the Vatican Secretary of State, Cardinal Gasparri, saw this intensive collaboration as an inspiration to higher and more influential cultural achievement. The Archbishops and Bishops realized that in time of "democratization of the masses" and rapid social change the permanent and close cooperation of Catholic laymen would be a great need. Naturally, the better these men were educated in religious and so-called mixed affairs, the better they could penetrate all walks of life with the truth of Christ, particularly where bias and prejudice exclude priests.

Church leaders realized also that if the more alert Catholic laymen found no opportunity to collaborate fruitfully with clerical intellectuals, there might be the danger that they would turn for

the unfolding of their capacities to highly educated circles which are spiritually unwholesome. On the other hand, it was clear too that if intellectual priests had no opportunity to exchange ideas and opinions with diverse experts among the laymen, they would sooner or later, consciously or not, be confined to a ghetto-like intellectual life and almost lose their high vision.

These were the main reasons why the Hungarian hierarchy found these flourishing groups to be indispensable. According to numbers and intensive participation, the clerical leaders were the Jesuits, then some nationally known thinkers and writers of the Benedictines, the Scolapians, the Cistercians and the Dominicans.

Such was the dominant brand of Christian culture, integrated into its own social system, which the Soviet occupying powers discovered. To attempt any change in it would only provoke its swift mobilization into a strong political force.

Communist Plans

Today we can understand what the communist policy of strategy then undertook. The first of its three consecutive stages in 1945-1946 was the establishment of the communist party in place of the "ruling class," supported by three bulwarks: the Soviet occupational force, the national network of the political police and the communist-dominated "People's Courts."

The second strategic step of the communists sought to change the traditional, dominant culture into an artificially-developed socialist — later, communist—culture always conformed to the Soviet Union's cultural configuration.

Lastly, when the sovietization of the culture is achieved, the social strategy calls for the external unification of all the people who already share the same Soviet type of culture. Thus the total

strategy involves political, cultural and organizational phases.

The first objective, set in 1945, was reached in 1947. It began in high speed, by an attempt to block the inroads of Western culture into Hungarian life. Although biased planners and engineers, the Russian sociologists were well-trained enough to realize that the age-old Hungarian culture was deeply blended with the Christian tradition as far back as the ninth century. They understood this blend as the strongest bond among the European nations, and therefore worked to undermine the traditional Christian authority. Then they aimed to obliterate completely any trace of Christianity in the national culture.

Tactics Employed

Three tactical moves implemented the Soviet cultural strategic aim. There was first the progressive isolation of Hungarian Christianity from the "West," particularly by disorganizing and later breaking all relationships with Rome and the rest of the "Western world." Then there followed the isolation of the clergy from the faithful. Finally, the attempt was made to disintegrate the clergy, disorganize ecclesiastical life and force faithful Christians into communist-front associations to be indoctrinated with materialist and atheistic ideas.

Isolation from the rest of Christendom was initiated by the suppression of all Catholic means of communication with the outside.¹ This ruthless plan shut down all Catholic national and local daily newspapers, over twenty

¹ Actually, up to 1948, there were no legal restrictions on receiving foreign periodicals. But it was impossible to obtain them, partly because of currency problems instituted by communist authorities as an indirect method of control. If the almost insurmountable difficulties were overcome, the periodicals simply would not be delivered. Similarly, it would have been possible to publish a Catholic review of general interest; in fact, overtures were initiated by communists to

weeklies and about thirty monthly publications, leaving two meager weeklies and one monthly to supply the intellectual needs of seventy per cent of the population. Moreover, the few periodicals permitted to continue were thoroughly controlled from within by communists and fellow-travelers.

Along with the publications, nearly all Catholic associations were destroyed and no new one was to be allowed. Indirectly, the radio also was closed to Catholic priests and intellectuals through its monopolization by the government.

All Catholic lay intellectuals who kept their contact with the Church and upheld their doctrine were placed under continuous and close police control. This threat against their life and the safety of their families silenced any frank expression of their opinions.

Hungary Isolated

The projected isolation of intellectuals and priests from the rest of the world was carried through since 1948-1949 by these progressive means: 1. forestalling personal contact with outsiders (such as preventing participation in international congresses and conferences—though a delegate, the author was kept from attending Princeton University's bicentennial); 2. removal from the mails of many Catholic foreign publications, often secretly; 3. constant censorship of the correspondence of priests and leaders.

Such was the general situation at the end of 1946, when the Catholics of Hungary were practically cut off from the world.

Clearly, now, the answer of the Catholics would be in reestablishing contact with Catholic life outside.

induce Jesuit authorities to sponsor such a periodical. But it would have been necessary for it to support a communizing Christianity similar to that of the Abbé Boulrier and the dean of Canterbury. Such a magazine is being published in Budapest by others at the present time.—Ed.

At that moment it happened most providentially that a number of Jesuit leaders, after tediously managing to escape through the frontier and attend a general conference of the Society of Jesus at Rome, brought back from their discussions the proposal to establish a Social Center in the framework of the Hungarian Jesuit province. Two of these superiors, the Provincial and his assistant, had the opportunity while abroad to inspect and study the first such center set up, l'Action Populaire, at Vanves, near Paris. This model institute had been consulted by French politicians, authors and journalists.

If in normal conditions the Paris institute could accomplish so much good, then a similar set-up in the abnormal life of Hungary would be invaluable. The Center would seek these objectives: it would function as a reliable source of expert information on Catholic social doctrine, contemporary social theories, ideologies, social phenomena and issues, social movements, their evaluation in the light of Catholic social philosophy. At the start, however, the big effort would be to collect informative material on the current socio-cultural issues.

Moreover, the Center would establish a regular information service on these subjects, available to all inquirers, especially those who planned to elaborate on Catholic teaching. It would encourage the dissemination of Catholic teaching to authors, preachers, teachers, writers, researchers, in particular. One special duty of the Center would be a campaign to combat the fashionable crazes of spiritism, anthroposophy, theosophy and the "metaphysical movement."

Communist control was growing rapidly. This movement of counteraction, therefore, had to face the menace at once. Work began immediately, despite the threat of doom—and the results were marvelous.

(To be concluded next month)

The Japanese economy today reaches new levels of productivity, which are bound to stimulate both the producers and markets of southeast Asia and ease the unrest there.

JAPAN REVIVED

Natural Resources, Industrial Comeback and Trade Are Factors

JOHN E. BLEWETT, S.J.

St. Mary's College

SINCE regaining independence on April 29, 1952, Japan has won the free world's acclaim by utterly repudiating communism in the October elections. Not one communist was elected to the National Diet, while the popular vote for party candidates slumped from the 1949 high, three million, to about 800,000.

Fast on the heels of the national election appeared the news that the International Bank for Reconstruction and Development was sending its first mission to Japan at the request of the Japanese government to appraise the country's economy.¹

Purpose of the mission is to collect pertinent economic and financial information bearing on Japan's economic prospects and her capacity to service present and additional indebtedness. It will survey industrial and agricultural production and study the principal economic and financial problems which will affect the future reconstruction and development of Japan.

While specific projects will not be examined, the mission will attempt to appraise investment requirements in various fields and the extent to which Japan may be able to meet them with her own resources.

Today it is becoming popular to paint Japan as a growing rival of Western nations in international trade, and news about her economic recovery may easily cause increased apprehension.² Japan's

pre-war dumping, excessive price-cutting and "cheap labor" still live in the memories of Western businessmen. Since a fear-attitude based on past facts and present misconceptions can work immense harm to the program of economic cooperation for the entire free world—not only to Japan—a look at Japan's post-war economic condition seems to be in order.

The present article will be limited to a consideration of Japan's natural resources, post-war industrial comeback and trade patterns.

Resources

If the arc of islands that is Japan were rolled up by some titanic wind and dropped down in central United States, it would fall a bit short of covering the two states of Kansas and Missouri. Shorn of her former colonies and holdings in continental Asia, Japan finds herself today shrunk to less than 150,000 square miles with a population of about 85 million. The United States, twenty times larger than Japan, has considerably less than twice her population.³ If Kansas and Missouri

May, 31, 1952, p. 597; "Les Japonais Envahissent Nos Marchés," a sober but viciously headlined article in an early July, 1952 issue of *Le Petit Journal* (Montreal); David L. Cohn, "Junior, Drop That Japanese Toy!" *Atlantic Monthly*, (December, 1951) 43-45. The last mentioned article effectively explodes the myth of Japanese industry hurting American business.

³ For a brief and accurate treatment of Japan's present position in population,

¹ *Wall Street Journal*, October 20, 1952, p. 11.

² Such apprehension was expressed in increasing volume during 1952. See "Competing with Japan," in *The Economist*,

were to have the same density of population, their residents would be increased nineteen times! And at the same density, the entire U. S. population in 1950 would not have filled the state of Texas!

Farming keeps about 45 per cent of the Japanese working population employed. The total acreage under cultivation, less than fifteen million acres, about seventeen per cent of the total land area, produced about nineteen million tons of food in 1951. This, together with the fish brought in by her fleets, provided Japan with about eighty per cent of the food needed for home consumption.⁴

Roped as she is from one end to the other with mountains, Japan cannot appreciably increase the acreage for farming, nor can the land be prodded to produce much more, even for the industrious and skilled Japanese farmer. In land-rich Kansas and Missouri with at least 45 million acres under cultivation, the average farmer owns about 200 acres. In Japan the average farm size is around 2.5 acres.

Lacking land for large-scale cattle raising, Japan has developed in compensation extensive fisheries. Although the area open to their fishing fleets in 1951 amounted to only one-fourth of the pre-war area, Japanese fishers reached eighty per cent of their highest pre-war catch. Astonishing though this may seem, this catch must be increased by at least fifty per cent before the needs of the people are adequately met.⁵

The heavily-wooded mountain ranges stringing Japan together could provide almost enough lumber for basic home

see Robert J. Ballon, S.J., "Le problème de la population au Japon," *Relations*, (Octobre, 1952) 270-272.

⁴ Japan's major food imports are rice, wheat, barley and sugar. About 25 per cent of the total value of her 1951 imports were for food purchases.

⁵ *The Oriental Economist*, February 16, 1952, p. 133.

purposes, but reckless slashing during war-time made conservation and long-range reforestation programs a matter of national concern. As Japan has lost Formosa and the southern half of Sakhalin, which formerly provided much timber to Japan, this reforestation program is all the more urgent.⁶

Problem Grows

With an estimated population increment of about 800,000, the ratio between supply and demand in food and housing will progressively worsen. Increasing industrialization and expansion of trade alone can earn enough to support the mounting population. This fact can best be appreciated in the light of recent population figures.

TABLE 1—POPULATION AND TOTAL LAND AREA OF JAPAN, 1936 AND 1951

	1936	1951	Per cent Increase or Decrease
Population	70,258,000	84,541,000	+ 20.2
Total Land Area ¹ (sq. ml.)	246,295	146,690	- 40.5
Population per Square Mile	285	576 ²	+ 100.2

¹In 1936 the Japanese Empire included Japan proper, Korea, Formosa, southern Sakhalin and the island possessions. Post-war Japan comprises only Japan proper.

²Population per square mile in continental U. S., 1950, was slightly more than 50.

Hardly able to supply eighty per cent of the food needed for home consumption, Japan can spare no land for cotton growing and sheep raising. Consequently, she must import all the raw cotton and wool needed for her number one industry, textiles. In 1951 Japan paid out \$474 million to cotton-producing countries, notably the United States, India and Mexico, for the cotton that kept her more than 6 million spindles turning. Though Japan led the world in 1951 in cotton fabric exports with close to 1 billion square yards, she lags far behind her pre-war high of 2

⁶ See *The Oriental Economist*, January 19, 1952, pp. 62-63 for further details.

billion square yards.⁷

One of the ironies of the post-war textile situation lies in the fact that silk, the only major primary product which Japan can export in huge quantities and which accounted for about 37 per cent of her total exports 25 years ago, has been largely driven off the market by synthetic textiles. In 1951 Japan's exports of raw silk stood at less than 70,000 bales; the average from 1930 to 1934 was 515,000 bales.⁸ This tremendous cut can be appreciated in its true light only when we recall that the United States was *the* silk market for Japan, an access to a dollar-supply today sorely lacking.⁹

Japan's sub-soil resources, especially in iron, oil and hard coal, do not mark her out as a country whose manifest destiny lies in industrial giantism. To produce five million tons of steel in 1952, about the same amount of iron ore and scrap iron imports were estimated to be necessary. Imports of iron, oil and coking coal for 1952, according to an estimate of September, 1951, would comprise about one-seventh of the total import value.¹⁰ In soft coal, Japan is self-sufficient, as her mines are yielding about 50 million tons yearly

now. Improvements in mining machinery can boost this output considerably.

Earnest efforts are now under way to harness the most important of Japan's few major resources, water power. The tremendous significance of this development became painfully clear during the latter months of 1951 when many plants were forced to suspend or slow down operations because of a lack of electricity. Indications are that a national TVA-like program will soon get under way as a means to carry out ambitious plans calling for doubling the 1950 electricity output before 1960.

Industry

From August, 1945, to June, 1950, Japanese industry was engaged in a painful, hand-over-hand climb toward the very modest productivity levels of the 1932-1936 period. (This period is used as a basis for comparison because during it industry normalcy still prevailed, and the government had not yet yoked national industry to the war-production program.) The figures in Table 2 make it easy to understand why a rather lengthy review of the 1950 industrial upturn opened with the sharp, one-sentence paragraph: "The Korean War was a blessing in disguise to Japan's industry."¹¹

TABLE 2—INDICES OF INDUSTRIAL PRODUCTION FOR SELECTED YEARS, 1937-51
(1932-36=100)

Year	Index	Year	Index
1937	145.8	1946	33.1
1939	163.5	1947	40.2
1941	171.5	1948	58.1
1942	164.6	1949	77.2
1943	195.5	1950	87.0
1944	291.1	1951	135.4
1945	86.4		

Source: Economic Stabilization Board, *Japanese Economic Statistics*, Bulletin No. 65, Section 1, January, 1952, p. 11. The 1951 figure is provisional.

¹¹At the end of 1950, capacity was estimated at 10,500,000 KW. For details see *The Oriental Economist*, March 1, 1952, pp. 173-174.

¹²*Nippon Times*, Wednesday, January 3, 1951.

⁷ *New York Herald Tribune*, Sunday, March 30, 1952, Section 9, p. 6. This whole section studies post-treaty life in Japan.

⁸ *The Oriental Economist*, January 12, 1952, p. 27.

⁹ In 1932, for example, when the yen was worth a little better than \$.32, United States' purchases of raw silk accounted for 360,000,000 yen worth of the total 382,000,000 yen market in raw silk.

¹⁰*The Oriental Economist*, September 15, 1951, p. 731. The dollar value of these three essential raw materials comes to about \$300 million. *Business Week*, March 8, 1952, pp. 177-178 summarizes Japan's dependence on imports of essential products. "Last year (1951) it imported all its cotton, rubber, phosphate rock and bauxite. Imports provided 98 per cent of the wool consumed, 88 per cent of crude oil, 80 per cent of iron ore, 74 per cent of coking coal, 72 per cent of salt, 62 per cent of soybeans, 55 per cent of wheat, 10 per cent of rice."

The outbreak of the Korean War brought with it large orders from the United States Army for Japanese products. In fiscal 1951 (April 1, 1950, to March 31, 1951), for example, over \$350 million worth of orders was placed by the Army with Japanese manufacturers; this enabled Japan to more than offset her \$263 million deficit in normal trade.¹³ Between June, 1950, and June, 1952, upwards of \$800 million had been expended in such special procurement orders.

No Net Increase

However, it would be wrong to conclude on the basis of the industrial upturn in 1950 and 1951 that the real per capita gain in production is so high.¹⁴ Since 1936, as we have seen, population has risen over 14 million, roughly a twenty per cent increase. Another factor to keep in mind is that in 1936 Japan was drawing heavily on the resources of Korea, Formosa and southern Sakhalin, was buying needed coal and iron at very low prices in China and was expanding her industry and agriculture in Manchuria.

Again, in 1936 the Japanese merchant marine topped four million tons, while in 1951 it did not reach 2.3 million tons.¹⁵ Until her merchant marine

expands to pre-war levels, Japan cannot hope to have fifty per cent of her cargo transportation handled by her own ships and must continue to pay out foreign currency for shipping expenses. An estimate of early 1952 indicated that only 32 per cent and 22.5 per cent respectively of her imports and exports would be carried by her own ships in 1952.¹⁶

The pre-war trend in Japanese industry toward greater and greater emphasis on the metal, machine and chemical industries has been accelerated during the past two years. In many ways this continuing shift in the composition of Japanese industry represents a real gain, since the rise of India as a formidable rival in textiles and the determination of Great Britain to keep her textiles on the world market effectively limits Japan's markets in that field. Again, the needs of Southeast Asia for rolling stock, heavy and light machinery and chemical products of all sorts almost demand such a shift.

The indices of industrial production in major enterprises, given in Table 3, clearly show the rise of heavy industry.

TABLE 3—INDICES OF INDUSTRIAL PRODUCTION IN SELECTED MAJOR INDUSTRIES FOR SELECTED YEARS, 1937-51

Year	Metals	Machinery	Chemicals	Textiles
1937	147.1	186.9	172.4	116.9
1940	203.8	280.8	180.3	86.3
1943	223.5	512.8	111.6	28.4
1944	169.6	718.0	85.9	13.7
1946	16.1	60.8	27.0	10.2
1949	87.8	114.5	80.6	23.4
1950	130.8	120.4	124.0	39.0
1951	175.2	208.1	161.7	51.2

Source: Economic Stabilization Board, *Japanese Economic Statistics*, Bulletin No. 65, Section 1, January, 1952, pp. 11-12. The 1951 figure is provisional.

It seems safe to say that the growth of the metal, machinery and chemical industries will continue. It is difficult to see, however, how the textile indus-

¹³New York Herald Tribune, Sunday, March 30, 1952, Sect. 9, p. 3.

¹⁴A comparison between Japan's production on a per capita basis with that of the United States is quite instructive. With gross national production for 1951 valued respectively at \$14.1 billion and \$335 billion, per capita production in Japan stands at \$165, in the United States at \$2,230.

¹⁵The merchant marine of Japan in 1941 topped six million gross tons. At the end of the war it had been reduced to 1.34 million tons. *Japanese Economic Statistics*, Bulletin No. 63, Section 2, November, 1951, pl. 61. The merchant marine suffered much heavier damage on a percentage basis than the industrial plant, which sustained a thirty per cent loss through bombing. On a money basis, of course, industrial plant destruction was much more serious.

¹⁶The Oriental Economist, January 15, 1952, p. 31.

try can regain its prewar strength without the reopening of the China market.

Trade

To accelerate the growth of her heavy industry Japan is looking abroad, particularly in the United States, for investment capital. Its new Securities Market Law,^{10a} effective as of July 1, 1952, offers attractive terms to foreign investors by guaranteeing dividend remittances in foreign currencies, stronger protection against possible devaluation of holdings in new-issue transactions and repatriation of the principal in foreign currencies.

Japan's pre-war cry of "national self-sufficiency," which expressed the longing of the people for secure control over natural resources that might otherwise be cut off by war, overseas depressions or embargoes, has died to a whisper now—so impossible has it become to realize the former dream. If there is to be a "Greater East Asia Co-Prosperity Sphere," Japan will be a member of it, not the overlord. She must work out her economic salvation by importing raw materials, processing them at home and then selling the finished products on world markets. Like England and Germany, and with at least equal urgency, Japan must trade or die.

Two Big Changes

Some startling facts about Japan's post-war trade markets will help to focus our attention on two very consequential changes from pre-war days—the virtual disappearance of China as a large-scale market and the rise of the other countries of Asia, particularly Pakistan and Indonesia to take its place. Including Korea, Formosa and Manchuria with China, we find the following phenomenal decrease in the value of Japanese exports to that area.

The almost complete loss of her former market in China has seriously handicapped Japan in its textile exports.

^{10a} *New York Times*, July 6, 1952, Section 3, p. 1.

More important, however, it means that she cannot import coal, iron and cotton at prices far below what she now pays.

TABLE 4—EXPORTS BY GEOGRAPHIC DISTRIBUTION, SELECTED YEARS, 1935-51

Area	1935-37	1947	1949	Jan.-June 1951
China	42.5	16.8	5.4	5.8
Other Asia	20.8	40.2	45.3	49.1
U. S. A.	16.1	11.6	16.4	14.2
Europe	8.4	23.2	15.6	9.1
Africa	5.7	5.0	11.5	8.3
Latin America	3.5	0.2	1.3	7.9
Rest of World	3.0	3.0	4.5	5.6
Total	100.0	100.0	100.0	100.0

Source: Frank H. Golay and Arthur C. Bunce, "Economic Problems Facing Post-Treaty Japan," *Federal Reserve Bulletin*, 38 (January, 1952) 11.

Dollars Needed

Japan's gain of strength in trade with the countries of Southeast Asia, Australia and other countries of the sterling area has not been an undiluted blessing. With better than fifty per cent of her imports coming from the dollar area and less than 25 per cent of her exports bringing in dollars, Japan finds herself sterling-rich and dollar-poor on the basis of normal trade. The breakdown of export and import values in terms of the three major currency areas, given in Table 5, highlights Japan's unfavorable position vis-a-vis the dollar area.

TABLE 5—TRADE WITH VARIOUS CURRENCY AREAS, 1951

(Trade in millions of dollars and in percentage)

Area	Export		Import	
	Dollars	Per Cent	Dollars	Per Cent
Dollar	310	22.1	1202	58.7
Sterling	610	43.6	472	23.6
Open Account	480	34.3	372	17.7
Total	1400	100.0	2046	100.0

Source: Private communication from Mr. Hisachi Murata, Japanese Consulate General, New York.

The deficit of over \$600 million was covered by special procurement orders

SOCIAL ORDER

from the United States Army amounting to \$350 million and invisible trade netting about \$425 million.¹⁷

The build-up of sterling funds through 1951 and early 1952 has caused great uneasiness among Japanese traders, who find that countries outside the sterling area are reluctant to be paid in sterling for their exports. Since imports from the sterling area^{17a} remain more costly than those from the dollar and open account areas, it is unlikely that the excess sterling can be sloughed off by heavy buying from sterling countries.

Must Improve Trade

The *London Economist* correctly points up this soft spot in Japan's economy.¹⁸ "It's dollar-mindedness is . . . basically an illusion for post-treaty Japan, for in normal trade it would not have a hope of balancing its accounts with America. The Japanese economy cannot be really healthy as long as it rests on a fantasy . . ."

It is obvious that the solution to Japan's lopsided trade relations with the dollar and sterling areas rests as much with the United States and England as with Japan. Prices of goods originating in the sterling area must be lowered to swing a greater part of Japan's buying away from the dollar area and/or increasing access to dollar markets for her products must be developed.

In concluding this rapid survey of Japan's trade, we may find food for reflection in a comparison of the total trade value of the "Big Five" in 1951 and Japan. These figures are shown in Table 6.

¹⁷*The Oriental Economist*, March 22, 1952, p. 231. Confer also *Business Week*, March 8, 1952, pp. 177-178.

^{17a}"At current official rates of exchange, imports from the sterling area are considerably more costly than those from the dollar area." "Economic Relations with Britain," *The Oriental Economist*, May 31, 1952, p. 421. Furthermore, the Wafd government in Egypt disrupted international cotton prices (a major Japanese import) by raising its own to abnormally high levels for political reasons.

TABLE 6—TOTAL TRADE VALUE OF LEADING COUNTRIES AND JAPAN, 1951
(in millions of dollars)

Country	Exports	Imports
United States	15,034	12,439
United Kingdom	7,580	10,954
France	4,225	4,591
Canada	4,045	4,240
West Germany	3,473	3,506
Japan	1,400	2,046

Source: Figures for the "Big Five" from a report of the Federal Bureau of Statistics of Canada, as reported in *Le Devoir* (Montreal), July 17, 1952.

It is difficult to see how a realist in geo-politics can, in the light of these figures, maintain that Japan is cutting too deeply into the world trade pie.¹⁹

Conclusions

Though we shudder at the thought that it took the Korean War to catalyze Japanese industry to new levels of productivity, we should not play the fool and fail to learn. The lesson to be learned and held in memory is, I think, something like this.

The industrial potential of Japan can be used to stimulate the more backward economies of southeastern Asia to increased productivity. By continuing to encourage such economic relations between Japan and Southeast Asia, India, Pakistan and Australia, the United States will not be losing out, for the increase of purchasing power of hundreds of millions of Asiatics will mean expanding markets for foreign trade. More important, of course, it will mean that the boiling volcano of economic unrest, which is Southeast Asia, may be prevented from erupting.²⁰

¹⁸*The Economist*, May 3, 1952, p. 272.

¹⁹Compared with 1937, the total value of Japan's export trade is still quite low. At constant 1937 prices, exports in 1951 averaged about 55 per cent of 1937 exports. For fuller comparative data see "Economic Outlook for Post-Treaty Japan," *Federal Reserve Bulletin*, January, 1952, pp. 13 ff.

²⁰In this connection it is upsetting to note that, according to a group of independent studies published in May, 1952, for the United Nations Economic and Social Council, the free world is losing to Russia in bettering the lot of underdeveloped

On her side Japan must show herself fair and just in exploiting the resources of Southeast Asia. Her technicians are now busy opening up iron mines in Goa, the Philippines, Sumatra and Thailand; coal mines in Formosa; rubber plantations in Indonesia; bauxite mines in Malaya and Borneo; salt deposits in Indo-China. In a truer sense than in 1941 Japan is working to make Asia for the Asiatics. The companies engaged in these operations should keep in mind the fact that by sharing their technical knowledge with under-developed countries they are contributing in a very practical way to the battle against communism.

Again, Japan should conscientiously carry out her determination to retire her external debt. The agreement reached in late September, 1952, between Japan and Anglo-American bond holders on the handling of \$462 million worth of outstanding bonds is a long stride in the right direction.²¹

nations. See the *New York Times*, May 19, 1952, p. 1, for a resume.

²¹Details of this agreement are given in the

Pope Praises Qualities

Japan must strive to meet some of the reparation claims advanced by the Philippines, Indonesia and Burma, to mention only the three principal nations involved. Although their combined claim to \$25 billion will undoubtedly be shaved after negotiations, Japan should do her utmost to pay what she can. In this way she can effectively regain her reputation as a conscientious member of the world community.

That "tenacity in action and courage in suffering" for which Pope Pius XII praised the Japanese in his 1952 Easter radio message to them were never so necessary as today.²² The perilous road ahead is full of frightening shapes. No wonder the Holy Father thoughtfully assured the Japanese that the entire Catholic world was united with him in begging God's blessings for them.

New York Times, September 29, 1952, p. 1.

²²The complete Latin text of this address can be found in *L'Osservatore Romano*, April 16, 1952. A French translation is provided in *Documentation Catholique*, May 18, 1952.

Necessary Factor

Christianity alone . . . was the first to discover and foster in woman those duties and callings which are the true foundation of her dignity and the motive for a genuine exaltation. So that new types of womanhood come to light and make their influence felt under Christian civilization, such as those who were martyrs for religion, saints, apostles, virgins, promoters of widescale reforms, assuagers of all human sufferings, savers of lost souls and educators. According as new social needs arose, their beneficent mission extended and the Christian woman became, as she is today, with every good reason, a no less necessary factor in civilization and progress than man.

PIUS XII

Co-determination wins attention as an aid to better labor-management relations, but the author sees in its origins a real threat of revolutionary Marxist subversion.

CO-MANAGEMENT: A TROJAN HORSE

Present European Trends Have a Socialist Origin

HENRY K. JUNKERSTORFF

Saint Louis University

THERE is widespread acknowledgment that we face a new era in the relations of employers and workers. Many believe that forms of cooperation which grant specific functions of management to workers are necessary to give the worker the feeling that as one United Kingdom worker delegate to I.L.O. once put it, "he is not just a cog in a very big wheel, but that his personal effort is essential for achieving over-all production plans."

The I.L.O. international conference decided at its 1950 session to place on the agenda for its next meeting an item, "Cooperation between public authorities and employer's and worker's organizations." The resolution recognized the "universal and permanent importance for all nations of effective collaboration" in industry and declared that "this cooperation is possible only within the framework of democratic political institutions which guarantee the freedom of association of workers and employers." All governments were invited to provide the I.L.O. with complete information useful for comparative analysis of measures leading to such collaboration.

U. S. Opposed

The government representative for the United States opposed proposals to adopt a convention on the matter because such measures "represent a concept of the function of government in

relation to labor and management which is contrary to the basic economic principles adhered to in that country." Other countries (Austria, France, Poland) urged that an international regulation would be desirable. Belgium, Canada, Chile, Denmark, Egypt, Finland, Luxembourg, Mexico, New Zealand, Norway, Pakistan, Sweden and Switzerland were of the opinion that an international recommendation, instead of a convention, would be advisable.

What motives induced the United States, the most important nation in the field of international collaboration, so sharply to decline the request submitted by the I.L.O.? Was it right or wrong in rejecting these proposals?

Conditions of work in large scale industry, says the I.L.O. in a recent publication, *Cooperation in Industry*, tend to minimize the worker as a person and to deprive him of all direct contact with those responsible for the management of enterprises. What is sought, says G. S. Walpole in his study, *Management and Men*, is a work-relationship which satisfies the most deep-rooted of all human desires: recognition of the dignity of man as man:

It is not a matter of a man being accorded the privilege, although an employee, of stating a complaint or offering a suggestion: but of his having a recognized responsibility for doing so because he is an employee, and therefore a joint partner in the enterprise in which he is investing not his money, but his life.

In a speech to the International Congress of Social Progress at Brussels in 1949, Mr. Fafchamps said:

The direction of the enterprise, the choice of its products and equipment, its integration in this or that economic or financial group, its merger with this or that company, its temporary suspension of operations or permanent closing, the distribution of its products, the appointment of management personnel, in short, all the decisions whose consequences have a decisive influence on the lives of thousands of workers and on their families are taken without the workers being called upon to express any opinion whatsoever.

Attitude of Governments

The great problem, however, is precisely how to realize the objective suggested in this passage. The attitude of governments, as indicated above, varies widely. The scale of measures adopted or proposed range from private agreements between employers' and workers' organizations (as in the Scandinavian systems of Denmark, Norway and Sweden) to the enactment of special legislation requiring some kind of organization (as in Austria, Belgium, France, Germany, Netherlands—with very wide variation among them). In all these systems it is the mind of the legislators that workers should have an opportunity to advise management in matters that concern them, about improving human relations in industry, as well as working and living conditions. In this way various kinds of works councils were established.

In Europe, where the problem first arose, there seemed to be unanimous agreement that the activity of these institutions should cover questions in the social field. Occasionally, too, the councils had some discretion in matters of employment and dismissal or for supervising and managing welfare measures. In general, this was the development which followed the close of World War I. Cooperative activity was restricted to social questions within the enterprise.

Workers' organizations, which at the outset were somewhat cautious in their

attitude toward works councils, grew dissatisfied; they began pressing for extension of their scope of influence in the enterprise. This trend reached a climax in the period after World War II, when it became evident that their intention was to enter the field of economic and financial decision with advisory, or supervisory or executive authority. This pressure, which frequently went further and sought deliberative as well as consultative authority, had varying success.

Private Agreements

The Scandinavian system, which looks upon the problem as a private one between the parties concerned, gave no scope for extension of functions—because such extension would run up against other statutes regulating and protecting private business. It may be significant to note that in the Scandinavian countries the joint bodies are not spoken of as councils, but as Enterprise Production Committees (reminiscent of American efforts in World War II).

Opportunity for a new development came in countries where special legislation was adopted. The powerful position of European trade unions after the last war enabled them to achieve considerable extension of the councils' authority. Here are some examples. The French law of February 20, 1945, subsequently much amended, makes consultation with the council mandatory, but the employer's decision is final. Belgian regulations, passed on September 20, 1948, require periodical presentation of information concerning the general position of the firm to the council.

Even this slight change, we can see, inaugurates a structural change in private business. We are approaching the situation discussed (with the American economy in mind) in a report of the Labor Committee of the 20th Century Fund, *Partners in Production*: "U. S. management feels that to share

its responsibility with a union would be disastrous." Labor was no longer merely an adviser; when compulsion was introduced, supervision of management began.

Threat to Freedom

Both the French and the Belgian systems indicate some of the consequences when the councils obtain discretionary power.

Regulations require submission by management of reports on the financial position of the firm, that is, generally, the balance sheet and a profit-and-loss account. These are normally supplied at the close of the firm's fiscal year, when the head of the company must give any needed explanations. Belgian law further states that the reports must be certified as complete and correct by an accountant, if the council so requests. In French law the communication of such information is mandatory only upon limited liability corporations. The council then examines the documents before the stockholders' meeting and may require the counsel of accountants (at company expense) during the meeting for the purpose of explaining obscure items in the reports.

But councils are not content merely to supervise; they want to join the board of management. Austria and France suggested a back door by which they could get into the board room. Both statutes give the council the right to appoint two of its members to the board of directors—in France these delegates attend only in an advisory capacity; in Austria (Works Council Act, No. 97 of March 28, 1947) they have the same rights and obligations as other members of the board of directors.

Appeal to Government

The end of the old free enterprise system comes, however, when the councils are authorized to appeal to agencies outside the firm. In Austrian firms which employ more than 500 persons, the council has the right, if it decides that management's policies conflict with

"general economic interests," to lodge a protest with the Austrian Federation of Trade Unions. This protest is submitted to a tripartite state economic commission in the Federal Ministry for the Protection of Property and Economic Planning. When management thus becomes subject to government control of its economic decisions, the end of free enterprise has been reached.

It is not altogether exaggerated to speak of the policy of introducing labor into management as a Trojan Horse by which socialism—and even communism—enters upon the task of carrying out its ideological program. While it may be surprising, it is not difficult to understand why labor organizations in Europe do not like to discuss the origin of these councils, which go back to 1918, when revolution broke out in Germany and the "Council of the Deputies of the People" took over state authority. This council was first composed of socialists and Independent Socialists, the two left-wing groups closest to the communists. These two groups spread the slogan, "All power to the works councils," throughout Germany.

Revolutionary Goal

The Independent Socialists believed that these groups would be well adapted to transform the German economy into a Soviet system. After the two socialists groups split and the communists were defeated, the Weimar Republic which was established hesitated to handle the problem. Finally, however, on February 4, 1920, an act was passed which restricted authority of the councils to social questions. But this did not change the policy of the unions, which was still directed toward obtaining authority in the economic and financial decisions of management.

These campaigns were based upon a real international concept, modified in each country according to the social and political situation in each. Developments in Germany followed the line of

other nations, indicating that the revolutionary idea was everywhere the same.

When World War II ended and occupation came to Germany, a law of the Control Council on April 10, 1946, authorized the organization and operation of works councils throughout Germany. Similar legislation was enacted in the individual states (Länder). When the Federal government was established, the campaign undertaken by the unions made it clear that they had never forgotten their principal objective of obtaining a share in economic and financial decisions for labor. The German trade-union organization (D.G.B.), which includes all workers without any political distinction, insisted in its publications that only an economy which rested upon the shoulders of workers in factory and office could succeed. The D.G.B., it was said, is seeking a thorough democratization of the economy, by which they meant equality for capital and labor. And they had a powerful precedent in the action by which the British occupation authority set up such councils in the steel industry in 1947.

Government Bows

The reluctance manifested by the Federal Government in preparing the draft of a law to establish *Mitbestimmung* in the iron and steel industry of the Ruhr (the center of the campaign in 1951) induced a strong reaction in the D.G.B. Under threat of a strike of all miners and steelworkers, the Federal Republic passed a law which acceded, in part at least, to the demands of labor in this matter of co-management.

The Act of April 10, 1951, provides that each board of directors in these industries shall be composed of eleven members, five selected by the stockholders, five by the central trade-union organization concerned, the eleventh to be elected by the other ten, or, in case of disagreement, to be designated by

the stockholders. The board of management (the actual executive authority) consists of three members appointed by the board of directors. One of these must be a worker. At the head of each of these two industries is a senate, a kind of vocational council responsible for guiding and supervising the industry.

Move Will Spread

The D.G.B. proclaimed that it would celebrate this day as a day of triumph, proudly aware that they had achieved one of the most important demands of the international labor movement. If so, it must be reported as a victory for socialism, which borrowed the system from the Soviet Union and introduced it in 1918. For the present the measure is restricted to the two industries concerned. However, the president of the Union of Associations of Employers, President Raymond, stated before the General Assembly in Cologne on November 30, 1951, that if unions did not recognize the danger of slipping into collectivism, the social peace would be gravely endangered.

Unquestionably, it is a big step that the principle of co-management has been recognized by statute. Experience indicates that other countries will sooner or later face similar demands supported by socialists and fostered by communists, who originated the idea. Nor is there any reason to believe that the D.G.B. sees the dangers to freedom and liberty. They are convinced that it is possible to establish this system of "democracy" in economic life without effectively introducing bolshevism. But they forget that co-management is a revolutionary idea which will spread in the minds of the workers and change their attitudes. Thus the old idea of transferring "all power to the works councils" in the economy as a whole may one day become a reality.

On the other hand, it may be that the strong sentiment of Germans

against methods invented by the Soviets may bring about some change in this development.

It is somewhat humorous to note the hopes which this new act has roused in the masses of the German workers. There is, for instance, the idea that wages will increase, that full employment will come, that the economy will be stabilized without crises or unemployment, in short, that a new era is now approaching, and that there will be heaven on earth. There will be inevitable disillusionment when the workers face the hard reality that wages and employment do not depend upon

the participation of workers in management but on the economic situation of the country, and that the employee members of the board, who have little training or experience in these matters, cannot avert crises.

When we realize that the revolutionary idea of 1918 has won a new victory on the way to collectivism, we can understand why it was necessary for the United States to oppose the project submitted to the I.L.O.—a project whose final realization would involve grave danger to the security of all countries encouraging free enterprise.

Social Thought of the American Hierarchy

by Wilfrid Parsons, S.J.

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Important as is early adjustment for successful marriage, this study suggests the need for continuing effort at adjustment of differences throughout marriage.

MARITAL FAILURE AND DURATION

Further Study of Factors Leading to Breakdown

JOHN L. THOMAS, S.J.

Institute of Social Order

A STUDY of divorce for the country shows that there is a precipitous rise in the probabilities of divorce for the first three years of married life and a gradual decline after the fourth year. Currently, about two-fifths of all divorces and annulments are granted to couples married less than five years, and one-fourth to those married from five to nine years.¹

It may be reasonably supposed that causes of tension and conflict which break up a union of short duration differ from those which cause separation or divorce after years of married life. For example, Ciocco states that the women in his study differed in their complaints according to age groups. Conflicts caused by maladjustment were more commonly reported by younger women, while the husband's infidelity was found most frequently among the oldest.²

It is obvious, of course, that factors leading to early breakdown of marriage are not so likely to be found in older groups, since a large number of cases so afflicted will be eliminated by separation or divorce in the early years of marriage. At any rate, a study of

the duration of broken marriages and the factors involved in their breakdown should throw some light on how different factors leading to marital dissolution operate. It might be possible to construct a chart showing the possible danger zones for the different periods of married life. Further, such a study will help to counter-balance the present tendency of devoting too much attention, relatively speaking, to the problems of adjustment in the early years of marriage with consequent neglect of the problems which can arise later in life.

Duration of Marriages

The material for the present study is furnished by the data gathered from records of 7,000 broken Catholic marriages which occurred between the years 1943-48 in a large midwestern city. Table I presents the overall duration picture for these marriages.

TABLE I.—DURATION OF MARRIAGE
IN 7,000 CASES STUDIED

Duration In Years	Percentage
Less than 1 year	13.7
1 year to 5 years	29.2
6 years to 10 years	22.4
11 years to 15 years	15.2
16 years to 20 years	8.7
21 years and over	9.8

Of all the cases studied, 6.6 per cent separated within the first six months of marriage and another 7.1 per cent before the end of the first year. This indicates that for approximately four-

¹ Louis I. Dublin, *The Facts of Life: From Birth to Death*, Macmillan, New York, 1951, p. 68.

² Antonio Ciocco, "On Human Social Biology, Disruptive and Cohesive Factors in the Marital Group," *Human Biology*, 10 (December, 1938) 452-53.

teen per cent of the cases, marriage proved to be a very frustrating experience. About 43 per cent of the marriages broke up in the first five years of married life. It will be noticed that this group differs slightly from the cases in civil courts. (Roughly, two-fifths are terminated in the first five years, 65 per cent in the first ten years and ten per cent after twenty years.)

Some Set Aside

However, as I have indicated elsewhere,³ it is helpful to select for individual study certain types of marital cases since they represent marriages which were contracted under circumstances and conditions rendering them particularly vulnerable to disintegration. The cases set aside were "war" marriages, marriages in which the bride was pregnant, marriages in which children were excluded by one or both partners and marriages of widows and/or widowers. A glance at the figures in Table II reveals that this method of dealing with broken marriage cases is particularly meaningful in considering the factor of duration.

For example, nearly one-third of the war marriages lasted less than one year, and 87.5 per cent broke up in less than five years. Of course, this last figure is expectedly high since the data were

gathered for a period of years in which only those war marriages which disintegrated rapidly would have been recorded. Well over fifty per cent of the cases in which the bride was pregnant at marriage broke down within five years after marriage. The data for the last two categories dealing with the exclusion of children and the marriages of widows and/or widowers reveal that over two-thirds of these marriages did not last for five years.

"Normal" Marriages

The remainder of this study will concern itself with what may conveniently be labeled "normal" marriages to the exclusion of the four categories mentioned above. These normal marriages make up approximately eighty per cent of the 7,000 cases studied. It will be helpful to study what disintegrating factors are operative at various periods in the family cycle.

The classification of marriage duration into five-year periods is more or less arbitrary, but nevertheless, conventional. I have added a sub-category covering all those marriages which lasted less than one year. In general, this group represents the most unstable unions studied, since it might well be argued that marriages which broke up within a year were scarcely given an opportunity to succeed. To a certain degree, the category representing all those marriages which lasted less than five years can also be considered as

³ Cf. John L. Thomas, "Marriage Breakdown," SOCIAL ORDER, 2 (December, 1952) 445-50.

TABLE II.—MARRIAGE TYPES ACCORDING TO THE DURATION OF THE MARRIAGE

Factors	Number of Years					
	Less Than 1 Year	1-5	6-10	11-15	16-20	21 and Over
War Marriages	32.6	54.9	12.4	.0	.0	.0
Bride Pregnant	18.1	38.1	20.0	12.4	6.7	4.8
Children excluded	20.7	46.0	21.4	7.5	3.7	.7
Widows, etc.	32.3	35.3	16.1	6.4	3.2	6.4
All others	10.7	24.4	23.8	17.6	11.4	11.9

eliminating most of the initially unstable unions, although it may be assumed that the couples in this group gave marriage a trial and perhaps made a greater attempt at adjustment.

The cases in the five-year category differ from those which separated within the first year to the extent that the added time-span gave certain disintegrating factors such as drink and adultery an opportunity to become manifest. It is reasonable to expect, therefore, that the cases which lasted longer than five years will reveal different disintegrating characteristics, since most of the initially unstable unions have been culled in the first five years.

Factors in Breakdown

Table III presents the incidence of the various factors of marital breakdown during the various duration periods. As I have suggested, the elements of disintegration are quite different for the marriages of short duration and those of longer duration. Among the marriages which lasted one year or less, in-law trouble was the factor leading to breakdown in approximately one out of every five marriages. Immaturity and irresponsibility accounted for almost one out of every six marriages. Problems connected with sexual relations accounted for nearly

as many cases. The major categories of drink and adultery reveal relatively low percentages. The marriages breaking down in the first five years or less follow the same basic pattern although the factor of drink becomes more prominent, and adultery is also on the increase.

In the remaining duration classes, drink is the most important factor accounting for approximately one out of every three cases for those marriages lasting between six to fifteen years and for over forty per cent in the remaining categories. Adultery is the next most important factor accounting for one out of three of the cases in the 11-15 year period and for over one out of five in the remaining categories. Irresponsibility and clash of temperaments are rather stable factors in all categories accounting for approximately one out of every eight cases in the marriages which break up within the first twenty years.

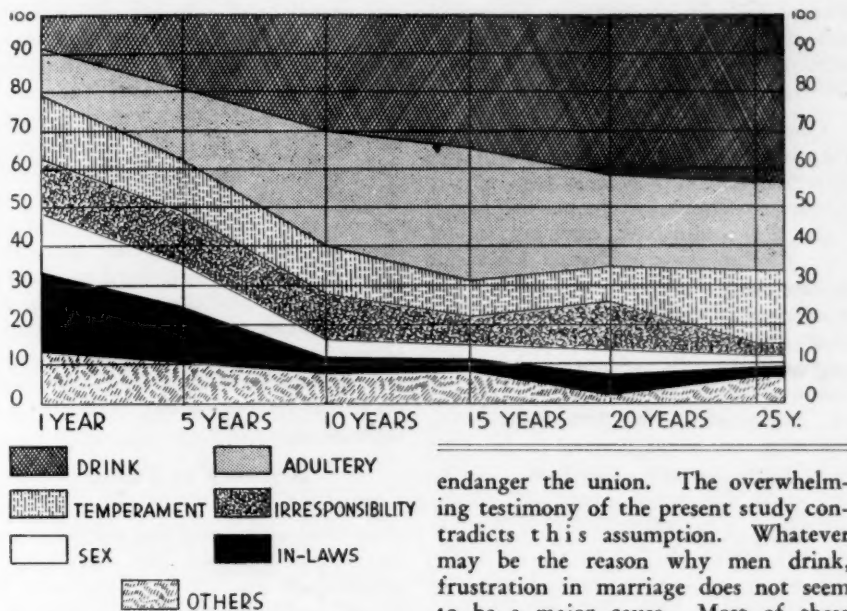
Information Significant

Perhaps the reader will more readily grasp the extent of the percentage changes noted in Table III, if the data are placed on a graph. This has been done in Figure I. A glance at the graph reveals the changing incidence

TABLE III.—THE FACTORS IN MARITAL BREAKDOWN DISTRIBUTED
ACCORDING TO THE DURATION OF THE MARRIAGE

Factors	Number of Years					
	1 or less	5 or less	6-10	11-15	16-20	21 and over
Drink	9.0	18.3	30.1	35.3	41.0	43.4
Adultery	12.4	19.4	29.9	33.9	23.8	23.5
Temperaments	14.9	12.8	12.2	8.6	10.5	17.6
Irresponsibility	15.5	15.4	11.6	8.9	11.6	4.2
Sex	14.9	9.1	3.7	3.2	4.4	2.1
In-laws	19.0	14.2	4.7	2.5	4.4	1.6
Religion	4.8	3.1	2.8	2.5	2.2	4.3
Mental	3.0	3.9	3.9	2.5	.0	1.1
Money	1.8	.7	.5	.4	1.6	1.6
Unclassified	4.8	3.3	.8	1.8	.6	.5
Total	100.0	100.0	100.0	100.0	100.0	100.0

FIGURE I.—LENGTH OF MARRIAGE AND DISINTEGRATING FACTORS



of the various factors in the cases studied. The importance of drink and adultery as disorganizing elements in the middle and later years of marriage is striking.

At this point the average reader may be inclined to say, "This is all very interesting, but how significant are your findings? One would expect unstable marriages to be eliminated early, with the disintegrating factors for the various duration periods revealing considerable differences. Is this important?" It seems to me that this knowledge is very important and the percentage differences are highly significant.

In the first place, given the importance of drink as a disintegrating factor of marriage, is it not strange that textbooks and courses on marriage seldom refer to the danger of drink? The assumption seems to be that if individuals are happily married they will not drink, at least, to the extent that this might harm family relationships and

endanger the union. The overwhelming testimony of the present study contradicts this assumption. Whatever may be the reason why men drink, frustration in marriage does not seem to be a major cause. Most of these marriages made what appeared to be a good initial adjustment. If the presence of children may be considered a stabilizing factor, these marriages should have endured, since relatively few of them were childless and the majority involved several children.

Dangers of Drink

After interviewing the interested parties, the counselor was seldom left with the impression that the origin of the drinking habit was to be traced to frustration in the marriage. In the light of this information, is it not astonishing that so little is said about the dangers of alcohol in studies on marriage and in pre-marital counseling? Here is a habit which strikes at the very heart of well-established family relationships through its concomitant evils of non-support, cruelty and abuse, infidelity, lack of companionship and loss of prestige. Yet we are to assume that it does not exist, or if it does receive mention, it is to

be considered only as a "symptom" of marital failure—almost as if the wife and children were receiving a just reward for not making the marriage less frustrating for the drinker.

One might suggest two reasons why the danger of drink receives so little attention in contemporary society. There are some who act on the principle that individuals are not really free, but are so conditioned by their environment that their actions can be wholly "explained" away in terms of their life history. These are the cultural determinists. Among other difficulties they have a bit of a problem in "explaining" why two individuals subjected to what appears to be the same environmental conditioning turn out quite differently. Secondly, there are those who seem overly impressed by the failure of the poorly-enforced and much-disliked Prohibition Law of the twenties. They have no inclination to give comfort to the proponents of such legislation. Perhaps one of the most far-reaching deleterious effects of the Prohibition Era is that it has hindered Americans from taking an unbiased and unemotional view of the problem of drink, making most attacks on the problem of drink appear old-fashioned and ridiculous.

Drink, a Social Problem

Whatever may be the reasons for the past neglect of the problem, it is high time that Americans make a reappraisal of their position and start to look upon drinking as a widespread social problem having radically disastrous effects on the basic unit in society. Tolstoy, in one of his plays, portrays Satan contemplating the most effective way to destroy the Russian peasantry. He finally arrived at a very simple solution: teach the peasants how to make alcohol from grain, and all the other evils he desired for them would follow. One does not have to be a "Prohibitionist" to feel that the devil had something there!

A study of Figure I reveals other interesting facts. It will be noticed that for the first fifteen years of marriage, adultery presents as great a threat to the union as does drink. The duration patterns of cases involving adultery differ depending on whether the husband or wife is the offender. When the wife is the offender (roughly, one out of five), nearly forty per cent of the cases occur within the first five years of marriage, one-third in the 6-10 year period and the remainder thereafter. When the husband is the offender, approximately 24 per cent occur within the first five years, 25 per cent in the 6-10 year period and the remainder thereafter.

Adultery as Factor

This difference in the duration suggests that cases involving infidelity on the part of the wife may constitute a group quite distinct from the cases in which the husband was the offender. A check on the various characteristics of the two groups revealed significant differences in age at marriage, age differences between the spouses, number of children per family, occupational class and so forth. It follows that any meaningful analysis of the factor of adultery must keep these differences in mind.

It is interesting to note that the much-discussed problem of in-laws is a major factor in marital breakdown only in the early years of marriage. More than 28 per cent of these marriages disintegrated within the first year and more than two-thirds within the first five years. In other words, the type of in-law trouble which leads to separation makes its appearance soon after the honeymoon. It would seem that the newlyweds either work out some satisfactory form of in-law relationships very early or the marriage fails. Marriage cases involving in-law problems merit separate treatment. Suffice it to point out here that the frictions which form the basis for most

mother-in-law "jokes" are not the type which break up the marriage.

Other Factors

The remaining factors need little comment. It is to be expected that when there are marked sexual difficulties the marriages will break up quickly. As Figure I shows, about fifteen per cent of all the marriages seeking separation in the first year fell in this category. A detailed study of these cases reveals that when the difficulty arises on the part of the wife, over one-third break up in the first year and two-thirds within the first five years. The category labeled "clash of temperaments" accounts for relatively uniform percentages of marriages in all duration periods. If these cases are considered by themselves, however, it develops that the majority break up only after the first five years. The cases involving irresponsibility do not present a uniform pattern. Nearly 55 per cent break up within the first five years, another 23 per cent in the 6-10 year period and the remainder thereafter. In most of these cases the irresponsibility was indicated from the outset, but recourse was not had to the chancery court until after the husband had secured his "poor man's" divorce by desertion.

Finally, this consideration of the duration patterns of broken marriages

raises the question of the material for premarital instructions. It seems to me that much of the stress in textbooks and conferences is on the early months of marriage. It is assumed that if proper adjustments and required adaptations are made then, all will be well with the marriage throughout the family cycle. One may well question this assumption. There is no doubt that securing satisfactory husband-wife relationships early in marriage is desirable and offers some guarantee of the future stability of the family. On the other hand, there are many problems which arise as the couple pass through various stages of the family cycle. Further, there are some very real outside hazards such as drink and adultery which can create serious threats even to well established marriages.

It seems somewhat unrealistic and consequently, somewhat unfair to fail to stress these dangers in marriage preparation. Of course, it is easy cavalierly to dismiss drink and adultery as mere symptoms of frustration in marriage, but any one who has ever had to deal with broken marriages knows that even well-established families are not immune to their attack. Unless couples possess the prudence which avoids unnecessary exposure to danger and the humility which counsels caution, they have no guarantee that "it can't happen here!"

An Answer to Malan

There will always be inequalities in society that necessarily affect human relations. These inequalities do not, however, justify behavior that is offensive and disparaging, for social inequalities in no way detract from the great truth that all men are the creatures and children of God.

THE ARCHBISHOPS AND BISHOPS OF SOUTH AFRICA, June 29, 1952

Catholic Marriage Patterns: a Note

FATHER THOMAS' statistical data coincide with my participant observation in the Rosary College department of sociology, relative to the number of sociology majors who acquire engagement rings between September and June each year. What happens to seniors in other departments, I cannot say with certainty, but I doubt that they differ much from our own. We have seen nothing in our segment of the college population to support the conclusions of *They Went to College* and President White's article.

The wish for greater scholastic achievement, the ambition for long-time careers in industry or government and the growing opportunities for graduate study, each or all we have seen laid aside by our majors for the more basic desire of young womanhood: to begin the homes they and the young men of their choice are anxious to erect. Of the 142 students who graduated last June [1952], 26 were engaged before commencement.

RESULTS UNEXPECTED

It was indeed surprising that any set of statistics indicated that the graduates of Catholic women's colleges marry in fewer numbers than do others. Figures on Rosary graduates confirm our surprise. Of 1,541 living Rosary College graduates who completed their college studies prior to 1946, about 29.7 per cent (460) are "spinsters." The frame of reference of the Catholic college has long been dedicated to the proposition that woman's place is in the home. The concept of the Catholic home as the storehouse of culture presupposes the education of the mother. In the United States, the responsibility for interpreting and reflecting the arts depends largely upon the woman. No money is lost which has been spent on developing the minds and talents of future American mothers, for culture is in their hands. Today sociologists also intimate that this principle holds.¹ Though the patterns of social change in the present decade all forecast the duty of women to fulfill a dual role, to be both wife-and-mother and part-time career woman, the acceptance of the latter goals effects little change in the enduring Catholic thought about woman's place in society as wife and mother.

President White said: "It can hardly be doubted that constant contact with kindly,

devoted and often learned women who have deliberately renounced the possibility of marriage frees some girls from a sense of social compulsion to marry."² It is true that Catholic collegiate training lessens the force of social compulsion in the realm of thought and action by placing special emphasis on the fact that one should do what she ought, rather than what "everyone is doing." Hence her Catholic college constantly encourages the *individual* collegiate woman to think more seriously about what God has fitted her best to do and about what she would really like to do. The atmosphere also induces thought of the Catholic truths regarding solidity of marriage bonds; therefore the Catholic college graduate is likely to be slower in selecting her life partner. In general the thinking of the Catholic college students might be indicated by this excerpt from a student's observation on the White article:

A non-Catholic boy going to a state university once told me that Catholic girls were so very much admired for their staunch stand in what regards birth control and divorce; they regard marriage, he said, as a means to an end, instead of just a happy experience. . . . And, if the 'right man' doesn't share her views, wouldn't it be better for the girl to remain single?

PULL OF NATURE

Besides, there is more than merely the "sense of social compulsion to marry." Though President White refers only to the pull of the mores in his reference, one must take into account the orientation toward marriage in the complementary natures of men and women. Constant rubbing elbows with nuns who have willingly forfeited the pattern of married life is likely of itself to deflect few women students from the more normal role of wife and mother. This hypothesis is confirmed by the popularity of courses in social philosophy, child care, the family, socialization of the American child and marriage problems, each of which, regardless of departmental significance, is often eagerly patronized by the brides-to-be.

It would also seem that some factors have been omitted in these surveys which purport to determine the percentage of college graduates who have married. Thus, to calculate the totals of marriages of all graduates, without consideration of the

¹ Kimball Young, *Sociology: A Study of Society and Culture*, New York, 1949, pp. 327ff.

² Lynn White, Jr., "Do Women's Colleges Turn out Spinsters?" *Harper's Magazine*, 205 (October, 1952) 44-48.

time elapsing between graduation and marriage, is to omit an important factor in evaluation. We have noticed at Rosary College, for instance, that the girls who marry do so either within one or two years following graduation or else wait an interim of five or more years.

The significance of this fact is increased when we realize that there has been a marked upsurge in Catholic women's college enrollment.⁸ The large proportion of recent graduates, many of whom would not yet have entered matrimony, would probably distort Catholic statistics. This factor could easily be extremely significant in small samples, like that which seems to have been used in the Havemann-West study.

Moreover, when a segment of a sample is small, any deviant affects not only comparison with the sample as a whole but representativeness also. Though this would also be true of any single non-Catholic sect as such, it would be far less significant for the entire body of non-Catholics.

OTHER FACTORS

It has been suggested that geographic mobility and advanced education are factors in the upward social mobility frequently accompanying non-marriage.⁴ Study might be undertaken to provide and also to sift research on these two premises: that more of the Catholic segment of the population attends college today than in any previous era, and that geographic mobility must be recognized as a factor to be taken into account in interpreting many social facts of the time. It may be that the long-known characteristic of those in the upper brackets of society to delay marriage would hold true of those younger college graduates who, by reason of professional service to society and the fact of social mobility, have succeeded earlier in life in reaching high-status positions—positions rewarding in themselves. If the

Lynds had chosen a Middletown with a more representative sampling of Catholic population, that center might make a good backdrop for the refining of this perhaps significant factor.

Another well-known fact, namely, that the chances for marriage among women decrease with advance in educational attainment, may have unsuspected significance. Thus, in 1947, the proportion of women at ages 35-44 who had never married decreased from almost 95 per cent for those with less than seven years of school to about ninety per cent for the high school graduates; the proportion was much lower, 83 per cent, for the women with at least a year of college.⁶ Refinement of these figures for religious and ethnic groups might reveal interesting information.

Finally, though present studies are geared to thinking of college women as graduates, there are many who leave college before graduation, simply because their early college contacts enabled them to meet the men they chose as husbands. The value system of a woman—particularly a Catholic—being what it is, she places primary significance on assurance of life with the right man if she knows that marriage is her proper vocation. Nostalgia for a home of her own, a part in founding a new society with the kind of man she can be proud to call her husband and the father of her children, is likely to stalk in the shadows of every college girl's thinking. If the "right man" appears, the average girl is likely to make the choice to let college wait.

Statistics need constant refining for clarification of the profile of social situations and the isolation of dependent variables in the social process. Social scientists ought to be grateful for the challenge to deeper thinking which the Havemann-West study and the observations of Lynn White, Jr., have provided. Father Thomas' article does a special service not so much because it records the kind of conclusion which we in the Catholic women's colleges would like to hear, as that it indicates that statistics themselves may tell us little.

Refined and thoughtful analysis, awareness of possible gaps are needed to complete the picture, to put all estimates against the total background. This note suggests another mental springboard for further study—this time on the total breakdown of specific factors which indicate the full influence of the Catholic school on the American pattern.

SISTER MARY AQUINICE KELLY, O.P.
Rosary College, River Forest, Illinois

⁶ Louis I. Dublin, *The Facts of Life*, New York, 1951, p. 38

⁸ Graduations from Rosary during 1942-51 were 170 per cent higher than during 1932-41; Father Thomas' figures show that almost 34 per cent of the graduates he studied graduated during the five years, 1946-50. It must be further remembered that he eliminated data from nine recently-established institutions. More than 22 per cent of Catholic women's colleges (25) were founded in the decade, 1931-40; more than six per cent (7), 1941-49.

⁴ W. Lloyd Warner and Paul S. Lunt, *The Social Life of a Modern Community*, New Haven, Conn., 1941, pp. 119 and 436, and Evelyn Ellis, "Psychological Correlates of Upward Mobility among Unmarried Career Women," *American Sociological Review*, 17 (October, 1952) 559-62.

TRENDS

New Publication

SOCIAL ORDER is happy to announce and to welcome the publication of a new Catholic periodical. It is the more welcome because it enters a field long neglected not only in the United States but, it would seem, throughout the world. The magazine will be called *Theology Digest*. To be published three times a year, in January, April and October, it will be edited by the theological faculty of Saint Mary's College, Saint Marys, Kansas. The editor is Rev. Gerald Van Ackeren, S.J.

The staff of *Theology Digest* will examine regularly the issues of literally all outstanding theological publications and will select the most notable articles for careful condensation. Its purpose is to furnish "a concise sampling of current periodical writings in theology." Two articles in the issue of *Theology Digest* which will appear on January 5, 1953, will be of special interest to SOCIAL ORDER readers. They are "What is a Layman?" and "The Ends of Marriage."

U.P.W.A. Asks Industry Council

With the Wage Stabilization Board running into snags, and with industrial peace in the coming months looking not so rosy, the United Paper Workers of America (C.I.O.) adopted a resolution at the 1952 meeting urging recourse to industry councils.

The Paper-makers gave some good reasons for adoption of industry councils. Lack of planning, they said, "becomes not only uneconomic but suicidal to our entire social and political structure. America cannot afford another Great Depression." Moreover, "the natural and logical development of democracy in industry" calls for wise construction of democratic machinery to meet the recurring problems of the day by representatives of the people directly concerned.

Safeguards would thus be provided for security, initiative and enterprise.

The union mentioned these areas as fields for democratic industry-council action: guarantee of collective bargaining and union security; firm wage-and-hour floors; stable price ceilings to guard against in-

flation and to protect purchasing power; production levels; rate and nature of capital investment and technological change; size and location of industrial plants, and the development and conservation of natural resources.

As envisaged by the paper-makers, an industry council would be composed of representatives of organized labor, industrial management and "wherever possible," the consumer.

Family Allowances

Several nations have announced improvements in their family allowances systems in recent months.

Ireland extended benefits under its family allowances law to the second and each subsequent child; previously allowances were paid only for the third and subsequent children. Benefits under the law have been increased from 2s. 6d. weekly to 11s. a month for the second child and 17s. 6d. for the third and each subsequent child.

In England, family allowances have been increased to 8s. weekly for each child in a family after the first, instead of 5s. as previously provided.

France has, in the course of 1952, completed reciprocal agreements with both Italy and Germany whereby nationals of both parties to the agreements participate in family allowances systems of the country in which they reside. Under certain conditions, Italian workers' family allowances are sent directly to their families residing in Italy. German workers in France receive family allowances if collective agreements for workers of the same category in Germany provide for them.

Late in 1951 French family allowances were increased in the following amounts: for wage earners, 43.75 per cent; self-employed, 26.5 per cent; agricultural groups, 49.5 per cent.

At the Fourth Session of the Inter-American Conference on Social Security, held in Mexico City, March 24 to April 8, 1952, a committee on general family benefits recognized "the desirability of equalizing the expense of maintaining children and the desirability of extending the scope of programs with this end in view."

Miscalculation in determining the amount of family allowances brought about an unfortunate situation in some of France's

African colonies. When the French government extended family allowances to civil servants in the overseas colonies early in 1952, it effectively raised incomes above the normal cash revenue of most workers. Not only was there a rush on the wife market, but polygamy increased noticeably.

R.E.A. Grows

During the twelve months, June, 1951, to 1952, more than 200,000 American farms received electricity for the first time, a recent Rural Electrification Administration report stated. On that date 4,740,849 farms were connected with power lines for a total of more than 88 per cent of the nation's 5,400,000 farms. Some 600,000 farms remain unelectrified. Highest state rate of electrification is in Michigan, where 98.9 per cent of farms are connected; lowest rate is in Nevada, where only 65 per cent have electricity. When the R.E.A. program began in 1935 only some 10.9 per cent of farms were electrified.

Miners Still Die

Figures released by the U. S. Bureau of Mines recently cast new light on the wage claims generally raised by John L. Lewis' Mine Workers and countered by the mine operators (or by the Wage Stabilization Board, in the latest case).

Since last January and through September, 427 deaths in mine accidents were reported. September produced 45 deaths, of which the Bureau said all but six could have been avoided. For the nine months, the average stood at 47.4 deaths, about three deaths every two days.

The figures on production of coal and destruction of miners follow:

	Anthracite and Bituminous Production (short tons)	Miners Killed
January	53,874,000	62
February	46,932,000	48
March	44,034,000	56
April	42,487,000	59
May	39,718,000	36
June	34,563,000	39
July	28,284,000	37
August	36,983,000	45
September	50,564,000	45
	377,439,000	427

These figures do not, of course, include the 119 men lost in the West Frankfort (Illinois) accident two Christmases ago.

Thirty of the September deaths were due to roof falls—a cause not covered by the new mine safety act of July (see "Mine Safety Loopholes," SOCIAL ORDER, September, 1952, p. 325).

JANUARY, 1953

New Interracial Unit

The twenty-second Catholic Interracial Council began to function recently in Indianapolis, with the approval of Archbishop Paul C. Schulte. Some 20 laymen and priests constitute the nucleus. Chaplain of the group is Father Raymond Bosler, editor of *The Indiana Catholic Record*.

Previously a similar group organized at Saginaw, Michigan.

Other units of the movement initiated in New York by Father John LaFarge, S.J., are in process of formation. Young Catholic leaders of one Louisiana city, for example, are reported seriously at work setting up a C.I.C.

Trailer Life Today

More than half a million trailer coaches are in use today in the United States, with about 1,750,000 people living in them, says an estimate of the Department of Commerce.

"Cities on wheels" are everywhere. There are approximately 12,000 trailer parks in the whole country, with an investment of better than \$150 million. The better parks divide an acre into 25 lots, each trailer averaging 2 1/4 persons.

The Savannah River area as the site of the H-bomb project has attracted 2,000 private trailers already, and about 4,000 others are being rented to workers. This magnet has now drawn about 20,000 people into a mushrooming community (with an estimated Catholic population of 1,100).

The housing situation in the neighborhood of the General Electric development near Louisville will probably rival the Savannah River "boom" conditions for trailers, before its completion in 1956.

Last year 150 manufacturers turned out sixty-five thousand trailer coaches and expect the production to reach 150,000 annually before long. The business grosses more than \$248 million a year.

Transient citizens who live apart from the fixed dwellers are reported to have an average annual income of \$4,450 per family, whereas the national average in 1950 was \$3,313. Most of the trailer nomads are home-owners, financially independent and socially secure. Rents start at about \$20 a month and in a few parks reach \$100.

Trailer transients are better educated than native residents: nearly three times as many have had some college education.

Their occupations vary considerably. Production workers constitute 35.5 per cent of mobile residents; sales and service men, 15.6; executive and personnel, 15.4;

miscellaneous (including students), twelve per cent; retired persons, eight; construction workers, 6.9; government, 6.6; and unemployed, .02 per cent.

Higher income is also reflected in the estimated cost in 1950 of from \$500 to \$700 per lot to prepare a trailer lot for occupancy, with grading, installation of water pipes, electricity, sewage disposal pipes, hard-surface roads, sanitation, laundry, recreational facilities and landscaping.

Each trailer unit, moreover, is generally priced at first sale somewhere between \$2,800 to \$7,500.

A trailer show in Washington exhibited more than twenty current uses for trailers. Besides the commonest use as a home, trailers are turned into offices, studios, laboratories, salesrooms, libraries, restaurants, X-ray units, health clinics and such.

At Miami a leading manufacturer recently exhibited sixteen new types, with the greatest interest being shown in a model priced at \$3,000-\$3,500. This model is built on a steel frame, has sheet steel sides and top, built-in stove, picture windows, accommodations for four.

Stockholder Action

Persistent efforts to discuss the policy of racial segregation of passengers on the Greyhound Corporation's buses in the South, which finally met some success at the last stockholders' meeting, provide an interesting example of responsible action by stock owners.

Begun in 1947 by Bayard Rustin and James Peck, who had each bought one share of stock in Greyhound before setting out on a bus trip to test the policy, the campaign developed into a continued attempt to bring up the issue at the annual meetings. In one way or another it was regularly frustrated (see SOCIAL ORDER, November, 1951, "Stockholders and Jim-Crow," p. 424).

This year both Rustin and Peck attended the meeting as representatives of thirteen persons owning 272 shares.

Since their efforts had met only blocking up to now, Rustin spoke at the first opportunity. Thus he centered his remarks on segregation around the election of officers, an early item of agenda. He debated the wisdom of reelecting officials who consistently ignored or disobeyed the U. S. Supreme Court's decision against segregation in interstate travel (1946), the effect of segregation on the American Negro, the impact on American world leadership and the question of morality, for some 32 minutes.

Then the vote of seven million shares smothered the action of the 272. The chairman admitted, however, that the discussion had "a real effect on everyone here, and I, personally, am very much concerned about the matter."

Negro Workers Today

Current full employment—or a "scarce labor market"—undoubtedly is the chief factor contributing to the present economic position of the Negro in this country.

Other factors, however, enter the picture of this progress, according to Spencer R. McCulloch of the St. Louis *Post-Dispatch*. McCulloch listed the following points as important.

1. A growing recognition of the Negro's aptitudes, fostered partly by his community participation as a citizen, as more Negroes register and vote.

2. The result of battle-front service by Negroes.

3. The reaction against Soviet propaganda dealing with American discrimination.

4. The entrance into new industrial fields (chemical, aircraft, electronic, for example)—which has been speeded up by World War II.

5. Competition by rival unions for Negro membership.

6. Ending of policy restriction in certain A. F. of L. skilled craft unions.

7. Dropping of discriminatory clauses in federal and private contracts, under union pressure.

8. Legislation which brought fair employment laws in eleven states and twenty municipalities, using moral suasion rather than police power.

9. Court decisions tending to safeguard equal treatment in unions and in industry.

10. Staunchness of Negro support in major strikes.

11. Greater effort of many unions to enforce their anti-discrimination policies with respect to seniority and ability.

Of the estimated Negro male labor force of 3,500,000, union membership is reported to stand at about 1,500,000 evenly divided between C.I.O. and A.F. of L.

Despite the considerable advance over previous economic levels built up by the factors just mentioned, American Negro citizens as a whole are less well-off than white citizens. This observation holds "in almost every significant economic and social characteristic that we can measure—including length of life, education, employment and income. . . ." In each characteristic, however, there has been a steady bridging of the differences.

BOOKS

ETHICS AND FACTS.—By J. Messner. B. Herder, St. Louis, 1952, iv, 327 pp. \$4.00.

Human life is a pattern of tensions. Fundamental impulses urge man to activity; yet something warns and restrains. Five such fundamental impulses, from which this problem in its varied form arises, are the subject matter of Dr. Messner's scholarly book, *Ethics and Facts*.

Modern "scientific reason" rejects, in the name of "reality," traditional solutions to this problem derived from the sources of religion and revelation. Dr. Messner meets that attitude of mind by resubmitting to examination the very reality on which scientific reason bases its claim.

Five schools of thought, around which explanations of human existence are grouped today, are the principal objects of the author's criticism. They are the theories of analytical psychology, biological evolutionism, logical positivism, Marxian dialectical materialism and existentialism. Dr. Messner's analysis is erudite and penetrating. His conclusion is that the principles of these schools are disproved by the test of reality itself. They lead only to confusion and contradiction.

The book, however, is not merely negative. The author accepts what has been proved true in any of the systems criticized and suggests solutions to present-day problems which have grown from the distortions they have caused. Based on the proposition that man's self-fulfillment depends on his creative endeavor directed to the realization of spiritually conceived values, many acute observations point a practical way to the proper control and direction of the basic impulses considered. Best in this regard are the chapters treating of the sex impulse, the impulse to happiness and the social impulse.

An indication of several points which appear to this reviewer as defects should not detract from the unquestionable value of the book. But it must be said that the style is formidable. Sentence and paragraph structure is in some places extremely difficult and discouraging.

Again, the device which the author uses throughout of developing "contradictions" and paradoxes in human existence becomes strained and confusing at times. Actually, there are three types of "contradictions"

with which the author plays: contradictions "inherent" in human existence; contradictions which result in life from the erroneous understanding of human reality, and contradictions between various schools of thought. The last two types are contradictions in the true sense of the word. The first is dubiously such. That there are conflicting forces in human nature, no one will deny. But true contradiction would seem to arise only from the free choice to follow one of these forces to the exclusion or denial of all others—to the exclusion, therefore, of the completely considered reality of human nature. Man, in other words, following one impulse of his nature, can *freely introduce* contradiction into his nature by sin. This is a proposition which Dr. Messner paraphrases, but never states explicitly.

The concept of contradictions "in the impulses constitutive of existence," even in this modified sense of "conflict," becomes progressively strained. In the case of the sex impulse the inherent conflict is rather clear. From there on it becomes less apparent until, in the last section on the cognitive impulse, it is scarcely perceptible. The author's final statement of this contradiction is both unconvincing and ambiguous: "But all certainty of human knowledge of truth ultimately rests, as Newman's analysis of our knowledge of truth . . . shows, on an element of belief, and also in the field of the sciences. In this sense the radical contradiction in human existence springing from the cognitive impulse consists in the fact that man desires to attain knowledge but cannot manage without belief, and with regard to the ultimate questions of his existence is incapable of attaining the certainty of such truth as can be tested by empirical observation."

WILLIAM F. DRUMMOND, S.J.
Weston College
Weston, Mass.

THEORY OF LEGISLATION.—By E. Jordan. University of Chicago Press, Chicago, 1952, 486 pp. \$7.00.

To treat a very difficult subject simply and comprehensibly is a rare art. The subject of legislation, its nature and authority is difficult. Unfortunately, it is not treated

simply and comprehensibly in the volume under review. Quite possibly, as the author points out in a new Preface (the book was first published in 1930) the fundamental issues of politics and of political and legal theory are not simple. Perhaps, too, as Jordan also suggests, since this work was written as a sort of "footnote" to his *Forms of Individuality*, it is doubtful if the present work is fully intelligible to one who has not read the earlier volume, as this reviewer has not.

Fundamentally, Jordan's position may be stated in his own words:

The constitution of the state is individual, and its individuality is identical in principle with that of the corporate institutions of culture, of which the state is the synoptic whole; also, the constitution of the state is identical in principle with the character of the human individual, so that the principle of individuality runs as a binding thread throughout the whole extent of life and culture.

This suggests at least a theory of the state as a form of corporate entity; more possibly, it approaches the Hegelian concept of the state as an idealist organism. At any rate, a state's constitution is accepted as "a living and moving form, of which the law is the living instrument."

There can be little fault to find with Jordan's effectiveness of presentation in a negative way. He insists, very cogently, that representative government is a contradiction in terms—that one unique and "free" will cannot be represented by a plurality of similar wills. Democratic government itself is hence a contradiction, since it rests on the presupposition that the "unintelligent masses should create and recognize the wisdom according to which they should be governed."

On the more positive side, Jordan postulates the concept of the "administrative autonomy of the corporate person" as the basic category of politics. Legislation, therefore, is the "autonomous corporate act of the public life." To a philosophical uninitiate, such as this reviewer, this comes very close to an identification with Rousseau's General Will. It must be added, however, that this might not be the case, and that out of the very considerable lack of simplicity and clarity, some other conclusion might be more appropriate.

In any case, the *Theory of Legislation* is concerned with very basic political problems; as a thoughtful man's analysis of such problems, it merits the re-publication which it has secured.

PAUL G. STEINBICKER
St. Louis University

LE MÉCANISME DE LA DÉCHRISTIANISATION.—By Paul Schmitt-Eglin. Éditions Alsatia, Paris, 1952, 294 pp. No price given.

The last decade has witnessed the publication of a whole spate of books on the progressive *déchristianisation* of the people of France. The theories advanced to explain this phenomenon have been interesting, if not always enlightening. Some have pointed to economic conditions, others to the French Revolution, and some have settled the whole problem very easily by insisting the French never were real Catholics in the first place!

The author of the present study feels that there has been considerable confusion between cause and effect among most writers on this subject. Approaching his study after a dozen years of experience, research and discussion among the clergy and laity of the small rural villages surrounding the large industrial centers, he advances a theory of *déchristianisation* which has many characteristics of what American sociologists would call "cultural lag."

A brief resume of his theory runs something like this. In the first place, it is not the city which has paganized the rural migrants, rather it is the rural districts which have furnished the people who constitute the pagan masses in the city. Consequently, if one is seeking causes, one must study the rural village which supplies workers to the city. What has happened here? As the author sees it, the rural people, formerly Christians in a Christian atmosphere, have grown weak in their faith and distrustful of the Church under the influence of far-reaching economic changes on the land. Advances in methods of agriculture have made their lives much easier but they have not been able to "grow up," to "mature" rapidly enough to assimilate and integrate these changes in their total way of life. In his analysis this is quite comprehensible since he sees the rural inhabitant as an immature, almost childish personality, *un simple*. When such a person goes to work in the city he is already well on the road to indifference and makes little effort to associate with the Church in any form. This is the real origin of the paganized masses in the city.

Although one may accept the author's theory as only a partial explanation of what has happened, all must agree that his analysis of the *psychologie des simples* is interesting and enlightening. This reviewer would suggest that the "cultural lag" which seems apparent from the author's description existed primarily among the clergy. It was their refusal to accept

change and their consequent inability to give a meaningful interpretation of the "new" in terms of the essential truths of the "old" which alienated them from the masses, *les simples*, and resulted in the "lag" of which the author speaks.

JOHN L. THOMAS, S.J.
Institute of Social Order

LIBERTY OR EQUALITY.—By Erik von Kuehnelt-Leddihn. The Caxton Printers, Caldwell, Idaho, 1952, 395 pp. \$6.00.

Dr. Leddihn contends that liberty and equality are "in essence contradictory." Equality is characteristic of democracy, which is taken in the pejorative Greek sense of the rule of the mob. Liberty is the aim of "liberalism," which cares not who exercises rule but is interested in the freedom of the individual. Actually, the author is plumping for a return to monarchy as the form most natural to man and to the Catholic temperament.

Dr. Leddihn's is a mind typical of many European "throne and altar" Catholics of the last century. Equality can mean only the arithmetic egalitarianism of the French Revolution. He cannot see the reasonableness of majority-rule as a *method of procedure* in arriving at common decisions; it must always be interpreted as an idiotic tool for determining absolute truths—which it most certainly is not. The author harps continually on the allegedly Catholic (i.e., south European) inability to stomach the principle of political compromise, on the premise that truth is not relative but absolute. Thus he ignores the basic political principle that government is an exercise of prudence involving choices of means to ends. Prudence deals with the particular and singular, not the universal, and hence there are grounds for legitimate disagreement and compromise among the various plans for political solutions. Politics is not logic *in vacuo*.

There is no doubt that democracy demands more of man than any other form. But Dr. Leddihn, unlike the present pope, proves himself incapable of perceiving the processes of social evolution. In damning one tradition of democracy he ignores the valid one, and naturally so, since he denies the principles of the political nature of man and of power as coming from God through the whole people. His pessimistic view of human nature leads him to adopt a theory of authority which seems to put a premium on the *successful* usurpation or assumption of power, in which "reason" is said to perceive the obvious merits of the

situation. In rejecting St. Thomas he actually steers into what was a backwater of Catholic political thought after Augustine and disregards recent papal pronouncements on the political nature of man and especially on the rights of a true people. His use of papal documents on this subject is eclectic to the extent of falsifying them.

Dr. Leddihn has done much to depict the acknowledged pitfalls of the democratic process. The solution to the problem, however, is not to be found in this book.

FRANCIS J. GROGAN, S.J.
Woodstock College

DUE PROCESS OF LAW, 1932-1949.—By Virginia Wood. Louisiana State University Press, Baton Rouge, 1951, ix, 436 pp. \$6.00.

The constitutional guarantee that no person shall be deprived of life, liberty or property without due process of law operates both as a procedural and as a substantive limitation on government (placed on both state and federal governments by the United States Constitution). The Supreme Court has refused an exact definition of this basic protection and has left its meaning to be determined by a "gradual process of judicial inclusion and exclusion." This latter factor indicates the significance of a case analysis of the due process concept. Miss Wood's work reviews due process cases decided during the critical period, 1932 to 1949.

The book treats the subject in five major chapters which correspond to important aspects of the rights protected by due process and ends with a sixth chapter which analyzes the concept as of 1949. Probably most interesting to the social scientist would be the first two chapters which consider the relation between due process and the First Amendment and the effect of due process on socioeconomic legislation. These two chapters include a study of picketing, labor legislation, constitutional problems of religious liberty, separation of church and state and much New Deal legislation.

Although the work follows a chronological order of case presentation, it is not a mere series of briefs. Threads of underlying constitutional principles are traced and summarized intelligently. Of significance throughout the author's treatment is her notation of inconsistency in the Court's use of the concept of due process. No one work presents a comparable treatment of this constitutional principle. Miss Wood's presentation is considerably more comprehensive and usable than a study in a constitutional law casebook. The reviewer

considers the presentation interesting and accurate and believes it is a valuable contribution to current political, social and legal studies.

RICHARD J. CHILDRESS
St. Louis University

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THE MODERN FAMILY.—By Robert F. Winch. Henry Holt, New York, 1952, xxi, 522 pp. \$3.90.

Family instability in contemporary Western society has presented a challenge to social scientists to which they have not been slow to respond.

The last decade has witnessed the publication of a flood of books and articles on marriage and the family. Some of these works are frankly "practical." How to pick a mate? How to prepare for marriage? How to build a successful marriage? How to maintain your marriage? When a new work appears, therefore, one is tempted to ask: Why another book? Does it present new research material? Is it merely a new compilation of old "facts?" Does it offer a different approach to an oft-treated subject?

In a sense, Professor Winch's new book on the family falls in the latter category. Although he follows the prevalent trend in stressing the deterministic nature of social institutions on the development of the individual, the psychological aspects of his frame of reference may be considered somewhat new.

Briefly, the author's approach is eclectic, compounded of elements of Mead's social behaviorism, Freudian psychoanalysis and the new behaviorism exemplified by such social psychologists as Dollard and others. The result is a treatise on the social psychology of personality as this appears in marriage and the family.

The organization of the book follows routine lines. Part One proves a general theoretical exposition of the family as an institution. Part Two presents the family in the United States. Part Three develops the stages of the development of the individual in the family, stressing parent-child relationships. Part Four studies the individual in his dating and courtship activities and ultimately in marriage.

There is not space in this brief review to deal adequately with all the parts of this book. However, it is important to point out that basic to the author's approach is his concept of needs as the source of all activity. This approach orientates the activities of the individual around selfishness, self-centeredness and conflict. The analysis of love in this context can hardly

be treated as a contribution. The Freudian emphasis on conflict is wearing a little thin. A "frame of reference" can become as distorting as colored glasses if one does not remove them from time to time in order to check with reality.

JOHN L. THOMAS, S.J.
Institute of Social Order

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WHAT GOD HAS JOINED TOGETHER: An Essay on Love.—By Gustave Thibon. Henry Regnery Company, stock. Templegate, Springfield, Ill., 1951, xiii, 274 pp. \$3.75.

THE HOME AND ITS INNER SPIRITUAL LIFE.—By a Carthusian of Miraflores. The Newman Press, West-Chicago, 1952, viii, 192 pp. \$2.50.

CHRISTOPHER'S TALKS TO CATHOLIC PARENTS.—By David L. Greenriag and Youth Guidance.—By Charles H. Doyle. The Nugent Press, Tarrytown, N. Y., 1951, xvii, 206 pp. \$3.00.

SINS OF PARENTS: Counsels on Marminster, Maryland, 1952, viii, 256 pp. \$3.50.

The crisis which the institution of the family is facing throughout Western society is calling forth an ever increasing number of books on marriage and the family. Some of these are little more than factual descriptions of family problems; many others regard the present crisis as a period of transition through which the family, stripped of its traditional functions, will gradually evolve into the higher synthesis of a truly "democratic" institution serving as a more perfect vehicle for the "development of personality." The four books under review here are frankly orientated around the traditional, Christian view of the family.

What God Has Joined Together is the latest book of Thibon's to be translated into English. It is a profound, stimulating, suggestive essay on Christian love by one of the foremost contemporary exponents of Christian humanism. Thibon insists that "the glory of Catholic thought is to be against nothing at all (unless it be the evil that is merely nothingness) but to be for everything—provided it accepts its place and its appropriate bounds." Conjugal, maternal and mystical love are all good, therefore, but they cannot remain true nor pure unless the human component "accords" with divine love.

The content of *The Home* is best explained by its sub-title: *A Treatise on the Mental Hygiene of the Home*. The author

insists that all adequate mental hygiene must take into consideration the relation of man to God. The nature and development of the spiritual life is clearly outlined using family roles as the frame of reference. This treatise offers excellent "spiritual" reading for the married.

Sins of Parents by the author of *Can a Sin be Forever* develops the biblical theme that the sins of parents are visited on their children. The author considers both sins of commission and omission showing the disastrous and tragic effects of parental failures in the lives of their children. This is a readable book and its general theme is sound. Unfortunately, however, the author sometimes bases his conclusions on very unreliable sources (cf. pp. 15-16, 17-18, 64-65, 106, 200) and some of his generalizations seem to be based on emotion rather than fact.

In *Christopher's Talks to Catholic Parents* Father Greenstock simply and lucidly develops the basic first principles of child care for Catholic parents. Most of the problems which bother the modern parent are handled with insight and balance. Starting out with some considerations on parental obligations and preparation for parenthood, the author takes up, in turn, the early years, the school and adolescent periods, achieving throughout a fine blend of the natural and supernatural. All "elders" who have to do with the raising of children will profit by reading this wise and practical manual.

JOHN L. THOMAS, S.J.
Institute of Social Order

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SOCIAL TREATMENT IN PROBATION AND DELINQUENCY.—By Pauline V. Young. McGraw-Hill, New York, 1952, 518 pp. \$7.00.

In this study of the problems of delinquent youth the author breaks the subject matter into four general divisions. Part one discusses the methods of acquiring, interpreting and applying case information. There is more than ordinary wisdom in the author's suggestions on methods of acquiring case history information and an encouraging recognition of the moral element necessarily present in personality problems. Part two treats of the legal aspects of probation, with a prudent stress of the need for intelligent understanding on the part of those who pass judgment on the actions of immature and incompletely responsible youth. Part three considers the functions and role of the case worker in dealing with delinquent youth. The effort to define tasks of the social case-

worker serves to emphasize the limitations necessarily involved in the correctional field. Part four is worthwhile for its positive outlook and clearly practical critique.

The author discusses the work of the police, recreation, religion, the school, the social case worker and the community itself in treating delinquent youth and parents. The comments on the role of religion are especially noteworthy. They mark the advance in social thinking in recent years. It was not so long ago that the effort was to derive the ultimate norms of social deviation from "customs," "mores," or "the role of the dominant social group." Recent progress as emphasized in this work is clear from the author's own words: *It is important to remember, of course, that religion, organized and otherwise, is an integral part of modern culture, and many of its contributions are so subtle, pervasive, and indirect as to defy any thorough-going analysis or appraisal. Religion is a part of our social habits and institutions, an inseparable part of ethics, customs, traditions, beliefs. It exercises control in countless ways over daily behavior.*

Definitely, this thought-provoking book merits the attention of sociologists, law enforcement officers and workers in the youth correctional field. If one ignores the overloading with quotes that seem to strain to sponsor a philosophy or a moral, and reads with an objective eye to the subject matter, he will be pleased with the simplicity and clarity of expression that marks the literary style of the book.

CHARLES HENRY, S.J.
Alma College

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THE PHILOSOPHY OF THE ENLIGHTENMENT.—By Ernst Cassirer. Translated by Fritz C. A. Koelln and James P. Pettegrove. Princeton University Press, Princeton, N. J., 1951, xiii, 366 pp. \$6.00.

In this philosophico-historical work, written twenty years ago and just translated into English, the late Ernst Cassirer uses a favorite notion that history is a laboratory to observe the human spirit in action and to gather data for philosophy. His own philosophy was of course the Neo-Kantianism of the Marburg school, and familiar Kantian themes play through the pages of the present book. Cassirer found, for instance, that the eighteenth century gave great impetus to the analytical and constructive methods which Kant finally enshrined in the *Critique of Pure Reason*. Emphasis is also laid on Rousseau's social doctrine and on Baumgarten's aesthetics, both of which influenced Kant.

Cassirer envisioned his book as a challenge to the opinion that the enlightenment was a purely negative and destructive period in intellectual history. In his own judgment, the eighteenth century cannot be put down as a period of contempt for the past but rather as instrument for sifting and clarifying the heritage from preceding centuries. The great positive achievement of the enlightenment, according to Cassirer, was the proclaiming of reason's autonomy.

This book shows evidence of the wide reading and careful ordering of ideas which both characterized Cassirer's lifelong approach to philosophy. Since the men covered by Cassirer are usually given scant treatment in histories of philosophy, his work may be instructive for those who cannot wait for that full story of the enlightenment that remains to be written. Cassirer himself was too much of a child of the enlightenment to see his parent objectively as an historian, and as a philosopher he has hardly raised or solved any striking problems in his present work.

VINCENT EDWARD SMITH
University of Notre Dame

FACTORY FOLKWAYS: A study of Institutional Structure and Change.—By John S. Ellsworth, Jr. Yale University Press, New Haven, 1952, 284 pp. \$4.00.

Primarily, Professor Ellsworth is testing whether Malinowski's theory of the institution is useful for investigating industrial life. His second purpose is to supplement our inadequate supply of studies of factory life. Perhaps more space is devoted to discussion of his use and development of the Malinowski device, and to showing how it must be credited with his success in probing the folkways of this factory than to the actual findings.

The Malinowski theory maintains that each institution (organized type of human activity) has a definite structure. The claim was made that you can neither observe nor understand such structures unless you analyze them according to charter, norms and rules, material apparatus, personnel, activities and functions. Ellsworth modestly contends his study will help confirm this claim.

It must be acknowledged that the insights the author turns up are in themselves important to industrial sociology and human relations. It can also be conceded that the Malinowski framework provided a useful device for ensuring inclusion of any important elements of folkways.

But it seems to this reviewer a yet open question whether this approach is uniquely

necessary. Investigators using less highly formalized devices have given us reports as substantial as Professor Ellsworth's. Still, as he shows, the "institution" does guarantee inclusiveness and integration. Perhaps other successful investigations owe their results to having caught in substance, if not formally, the institutional character of the organization. Sociologists and industrial psychologists will want this book. Practitioners may find the insights too interlarded with methodological discussion.

PHILIP S. LAND, S.J.
Institute of Social Order

THE CHANGING CULTURE OF A FACTORY.—By Elliott Jaques. Dryden Press, New York, 1952, xxi, 341 pp. \$4.25.

Students of social psychology and especially of the dynamics of group change will find this a richly rewarding book. Without jargon, the Tavistock Institute of Industrial Relations (London) reports its profoundly penetrating analysis of change in a factory. A London manufacturing company had unsuccessfully attempted changes to achieve joint consultation and other democratic procedures.

On the surface, the failure registered as unresolved problems of reorganization and joint consultation. Asked to help, the Tavistock group started with the premise that people's assumptions as to what is real and important give meaning to their lives and protect them from fear and anxiety. Consequently, they resist efforts to modify these assumptions—even where the facts require such modification.

Because these assumptions are not always admitted or even recognized, they may constitute hidden forces of opposition. Hence the Tavistock Institute addressed itself to the problem of bringing into the open all unconscious forces of group behavior, suppressed motivation, habits built out of the factory's past culture, and the unwitting collusion of groups for purposes of which they were only dimly aware.

To get at this "field of interrelated forces" the consultants sought out all the interactions of the social structure of the plant (defined by roles), factory culture ("folk-ways" of its working groups) and the personalities involved. The "field" was investigated over several months by interviews and by sitting-in as observer on a long series of various committee meetings. The function of the observer was to discover for the groups the hidden forces of their behavior even while working at problems. If the book contained nothing more than its fascinating exposé

of what really made these groups tick, it would be invaluable.

But it goes further. An "Analysis of Change" section evaluates its findings. The light thus thrown on joint consultation, executive action, communications, sanctions and the dynamics of change will have wide applicability.

PHILIP S. LAND, S.J.

WILLOW RUN: A Study of Industrialization and Cultural Inadequacy.—By Lowell J. Carr and James E. Stermer. Harper, New York, 1952, xxii, 406 pp. \$5.00.

The intensive rearming program of the United States at the beginning of World War II resulted in so rapid an expansion of industry in certain areas that local resources for housing, health, recreation, religion and education proved quite inadequate. The inevitability of local inadequacy in the face of such unprecedented demands must have been obvious to all concerned. It is with no small measure of astonishment that we learn, therefore, that the plans for the building of huge war plants employing twenty, thirty, or forty thousand workers, carried no provisions for the housing, health and other social services needed by these same workers and their families.

This amazing example of social myopia merits investigation. What were the facts in the case? Why were housing and other needed services supplied "too late and too little?" The authors of this book tell us what happened in one case. They give us the story of the giant government bomber plant that Ford built and operated at Willow Run.

What was Willow Run like on the eve of the invasion? Who were the invaders and where did they come from? What happened when they swept into the area? What does it all mean for industrial America as it enters the atomic age? These are the questions they attempt to answer.

Their study reveals huge economic losses owing to absenteeism and labor turnover, merely because traditional "free enterprise" methods were followed in taking care of the workers' needs. This means that factories are built and jobs are offered with no thought of how or where the worker and his family are to live. According to the authors, adequate housing programs were hindered and delayed both by the Ford Company and local "vested interests" in Willow Run and surrounding communities. The implementation of other social service programs was thwarted by the same interests.

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Under the circumstances, the success of the plant in producing 8,685 bombers raises some questions. If conditions were so bad, how did the plant maintain its efficiency? The answer seems to be twofold. First, the invaders showed amazing short-range adaptability to their living conditions. It is doubtful if they could have continued under these conditions for a long time. Second, efficiency was not computed in terms of costs. The government paid the bills.

This study sheds considerable light on what happens in society when sudden change is induced. It raises the question of how efficient, to say nothing of how equitable, it is to rely solely on unplanned "free enterprise" to solve the problems which arise under such circumstances in modern industrial society.

JOHN L. THOMAS, S.J.

CROWD CULTURE: An Examination of the American Way of Life.—By Bernard Iddings Bell. Harper, New York, 1952, 155 pp. \$2.00.

Careful definitions and sound principles make the difference in the writings of Canon Bell between fireworks and ammunition. This little study of a subject vital to American survival begins with analysis of five fatal flaws in the present pattern of culture in the U. S.; an over-valuation of possessions; emphasis on animal appetites; indispensability of comfort; conformity to pattern as standard of action and thought; manipulation of crowd-mindedness by the Man on Horseback.

In parts II and III the author, advisor to Episcopal students at the University of Chicago, sets the school and church into the cultural picture. His usual realistic educational analysis spots dangers and suggests remedies. The predicament of the public school teacher, caught between the Experts on Horseback at the top and the home *milieu* of crowd culture at the bottom, is well outlined. The luncheon conversation with the youngish man in Boston (p. 121) is a good summary of the problem *churchmen* have of significant resistance to the *mores* of cultural inertia.

In part IV, "The Rebels," Canon Bell brings to focus the need for moral revolution, i.e., in the estimate and pursuit of values. The Rebels must be an elite body of leaders who emerge from and belong to democratic society but offer it skilled and critical leadership absolutely essential to survival.

JOHN E. GURR, S.J.
St. Louis University

PRELUDE TO HISTORY: A Study of Human Origins and Palaeolithic Savagery.—By Adrian Coates. With a Foreword by Glyn E. Daniel. Philosophical Library, New York, 1952, xiv, 289 pp., 3 plates, 23 text illustrations, 5 maps. \$4.75.

PREHISTORIC EUROPE: The Economic Basis.—By J. G. D. Clark. Philosophical Library, New York, 1952, xix, 349 pp., xvi plates, figs. 180. \$12.00.

ACCULTURATION IN THE AMERICAS: Proceedings and Selected Papers of the XXIXth International Congress of Americanists.—Sol Tax, ed., with an Introduction by Melville J. Herskovits. University of Chicago Press, Chicago, 1952, ix, 339 pp. \$7.50.

The book of Adrian Coates is not an easy one to read, and I should not recommend it to the beginner in the study of early mankind. But it is a very interesting book to one already somewhat familiar with the subject. The publishers describe the author as a "non-professional archaeologist," but he is certainly not a layman either.

Many of his ideas are stimulating and original, and many very debatable. In fact, the book deserves a long review. In general, I found it very profitable. Of course, there is the modern attitude on religion, and I can hardly go along with the attribution to man of the title "Homo-Fingens," when thinking of religion. Admittedly, there is considerable projection in non-Christian religions, but Religion is not only projection. In general, I recommend this book to the more thoughtful readers interested in the subject, who have the requisite amount of time to read it along with other books.

One has grown accustomed to nothing but excellent publications from the pen of Dr. Clarke, and this one is no exception to his general program of superiority. The intimate relations between biome, habitat and culture in the Mesolithic form the subject of a study which is a veritable and fascinating mine of interesting and important text and illustration. Not only for the archaeologist but also for the cultural anthropologist, this book is important. Many of us have for a long time used the relationship between vegetation areas and culture areas as exemplifying the intimate relationship between non-civilized man and his environment. This book extends the correlation back into the stone age. In addition, it offers such a wealth of detail about material culture, as to make itself an encyclopedia on the subject. But an en-

cyclopedia may be written in good English; this one is.

Acculturation (the phenomenon of culture change when two major cultures remain in continued contact each with the other) is one of the major phenomena which should engage the attention of modern social scientists, and especially of the missionaries who meet this phenomenon no matter where their mission. This collection of papers from the twenty-ninth International Congress of Americanists, although expensive, deserves a place in every mission library, and, in fact, in every library which has a representation of the social sciences. The papers are grouped under the following four headings, and the importance of the discussions are at once perceptible from these headings: "Acculturation and Culture Change," "Afro-america," "Modern Indian, Mixed, and Creole Cultures," "Aspects of Colonial America." The stimulations to further study and insights, the indications of methodology and the coverage of the subject make this a valuable book.

J. FRANKLIN EWING, S.J.
Fordham University

HOMO VIATOR: Introduction to a Metaphysic of Hope.—By Gabriel Marcel. Henry Regnery, Chicago, 1951, 270 pp. \$3.50.

In the flood of English translations of Gabriel Marcel's writings, this significant book should not be overlooked. It contains a group of meditative essays composed during the Occupation in France. Some of the pieces were originally delivered as lectures and contain implicit criticism of the existing Vichy regime. Others furnished commentaries on current intellectual tendencies. In the latter class are two essays on the atheistic existentialism of Jean-Paul Sartre and Albert Camus, whose popularity did not begin until after France's defeat.

There is a good deal of loose talk and esoteric jabber about the meaning of existentialism. The best advice is to do some reading for oneself in the sources. *Homo Viator* is as good a place as any for making a start, and the essay on "The Mystery of the Family" provides an excellent sampling of the social relevance of Marcel's existentialism. He observes that, beneath the many technical *problems* connected with family life in the machine age, there lies the fundamental issue of whether or not the *mystery* of the family union can survive, as a source of moral and spiritual strength to persons. Amoral discussion,

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in public press and private conversation, of divorce and birth control is only a symptom of the deeper disease, which is a failure of belief. First of all, a failure of belief in the divine source of human love and then, inevitably, a loss of the living sense of personal dignity, fidelity and hope.

Marcel's concrete suggestions for regenerating these poles of family life indicate the constructive resources of his thought. Significantly, he calls for a renewal not only of the Christian belief in marriage as a great mystery, but also for a cultivation of the subsoil of natural piety toward one's dead and one's household which has been all but washed out in our day.

JAMES COLLINS
St. Louis University

MEDIEVAL PHILOSOPHY.—By Frederick C. Copleston. Philosophical Library, New York, 1952, 194 pp., \$2.75.

This slim volume is a fine elementary introduction to the history of medieval philosophy. It shows this philosophy as a moment in the development of human thought, having its roots in antiquity and bearing within itself the seeds of future development. The pertinent facts of civil history are well summarized for an illuminating background. The book is designed for the beginner, hence a profounder treatment would modify and distinguish, some general observations.

JOHN H. WRIGHT, S.J.
Alma College

THE INHUMAN LAND.—By Joseph Czapski. (Translated from the French by Gerard Hopkins. Foreword by Daniel Halévy; introduction by Edward Crankshaw.) Sheed and Ward, New York, 1952, xvi, 301 pp. \$3.50.

The author modestly refers to this book as being "in essence, the record of a year spent in the Soviet Union under war conditions and of the observations [he] was able to make." A few elements may be singled out in the narrative: The pitiful efforts at reorganization—in the face of distrust and ill-will, hunger, disease and almost complete lack of shelter and equipment—of the remnants of the Polish army after their release from Soviet prison camps in September, 1941, with the understanding that they were "to forget the past" and to fight Hitler "shoulder to shoulder with the Red Army." The author's hopeless search "through the length and breadth of Russia" for the Polish of-

ficers and soldiers who were captured by the Soviet in 1939 and "disappeared" in the USSR; the bodies of thousands of them were later found in the mass graves at Katyn Forest, and the author believes some 7,000 others were almost certainly drowned in two barges deliberately sunk in the White Sea. The weary flight of the ragged caravan of human scarecrows—emaciated Polish men, women and children—from the steppes of Russia to the kindly refuge of Persia, and freedom. "I have done my best to state the facts fairly. But feelings are a species of fact and I have made no attempt to modify the violence of my resentments or the strength of my affections and sympathies" (author's preface).

Joseph Czapski is a Polish patriot, yet the tone of his book, even in the detailing of almost unbelievable atrocities and sufferings, is surprisingly sober and objective. It is this, and the author's own affection for the Russian people (to which Mr. Halévy alludes in his foreword) that makes his indictment of the Soviets all the more telling. Mr. Czapski is also an artist, a painter by profession, and throughout the narrative appear unforgettable faces, scenes, vignettes—of his admirable people and of the "Inhuman Land."

Mr. Czapski has written a disquieting, and in some ways, frightening human document. Indirectly his book is also a moving testimony of the spirit of his much-afflicted people. It should be read by the complacent and the comfortable. May it continue to disturb all of us.

C. G. ARÉVALO, S.J.
Weston College
Weston, Mass.

ECONOMY IN THE NATIONAL GOVERNMENT.—By Senator Paul H. Douglas. The University of Chicago Press, Chicago, 1952, vi, 277 pp. \$3.75.

Senator Douglas, in this study of government revenue and expenditure, puts his finger on what seems to be an almost necessary weakness in legislative bodies elected by a system of geographical representation. Such legislators are forced by the political necessity of holding their jobs to overemphasize their own sectional interests in comparison to the interests of the nation. To each congressman, the expense of river widening or road building in his own district seems small when compared to the whole federal budget. But when such expenses are multiplied by 96 senators and 435 representatives, costs are liable to become astronomic.

By patient investigation, the Senator has uncovered countless examples of waste in spending government money, particularly by the military establishment, which, he complains, frequently tries to hide its mistakes by classifying them as military secrets. As a professional economist, he sees the great danger of an unbalanced budget in a time of relative prosperity and proposes a very concrete and detailed plan to achieve a budgetary surplus. First, government expenditures should be cut by \$7.5 billion—and the author shows how he believes that this can be done without sacrificing military or political strength at home or abroad. Secondly, he would increase revenue by closing tax loopholes. And thirdly, if necessary, he would increase general taxes.

To those who would call the Senator an advocate of high taxes, he replies,

We cannot avoid paying for a budget deficit. If we do not get enough revenues to meet expenditures, the deficit will be paid in inflation. The whole nation will suffer, and the poorest will suffer most. Tax rates are at record levels. But it is better to raise them still further than to face the genuine hells of inflation. The latter course jeopardizes our wealth and our very democracy.

This book should be required reading for every congressman. Certainly no serious student of government or economics should fail to read it.

WILLIAM W. FLANAGAN, S.J.
Woodstock College

FAITH AND MORALS.—By T. V. Fleming, S.J. Messenger Office, Melbourne, Australia, 1952, 198 pp. 5/6. (paper.)

In the time of Cardinal Newman, this would have been an excellent and "advanced" text for senior high school religion. However, our present era rather needs a kerygmatic approach to the teaching of religious truth, whereas Father Fleming's book slants towards the apologetic. As a result, his work lacks the new appeal which educators, at least in this country are seeking. (The work is written for students in Australia.) It is a good book, nevertheless, useful for reference and, in certain cases, for a class text.

The author treats of the human soul, free will, God's perfection and creation, miracles, moral law. In the same fashion he takes up the specific and pressing subjects of euthanasia, lying, marriage, the state, communism, and social order. He

closes with a few chapters on Christology and ecclesiology.

His procedure for each subject is first expository—clear, precise, simple, doctrinally-solid exposition with telling illustrations. He then presents objections of adversaries, such as Kant and Hume, and answers them. What he does, he does well; yet because of the apologetic bent of the book, his clientele in America is likely to be meager.

WILLIAM LESTER, S.J.
Alma College

THE SINGLE WOMAN OF TODAY.—By M. B. Smith. Philosophical Library, New York, 1952, xiv, 130 pp. \$2.75.

The obvious, unrelenting anxieties of this book may, perhaps, be explained by the fact that it was written about the single woman of war-ravished Europe. Catholic sisterhoods as a partial solution receive sympathetic treatment. The failure of Protestant religions (except in a few instances) to develop similar institutions is condemned.

While the author strongly advocates sublimation and objectification as the only currently acceptable solution of the single woman's situation, she seems to imply that a revision of moral standards may prove more attractive to future generations. She also places excessive, though somewhat uneasy, reliance upon Freudian mythology.

WILLIAM A. NOLAN
Institute of Social Order

SOCIOLOGY: An Analysis of Life in Modern Society.—By Arnold W. Green. McGraw-Hill, New York, 1952, ix, 579 pp. \$5.00.

Like the Formal School of sociology, Green defines sociology as "a synthesizing and generalizing science of man in all of his social relationships." This probably explains his close adherence to the conceptual framework of the "great system builders," Cooley, Durkheim, Weber, Sumner and Simmel. The emphasis, however, is primarily descriptive.

This text begins with an introduction to sociology as a science providing accurate data as a basis for social policy and individual adjustment, although the sociologist as a scientist has little control over the course of social action. The author acknowledges that "science cannot pass judgment on such concepts as the dignity of man, justice, good and evil . . . for they are not reducible to scientific observation;

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this does not mean that any or all of them are 'untrue.'

Part I deals with the nature of the human organism, society, culture and personality. This section contains some statements which need considerable scrutiny, such as: man is not born human; at birth he is merely an organism with the potentiality for becoming human (p. 109); a human individual hypothetically deprived of all communication with other humans from birth would never become human (p. 115); the social behavior man must learn does not so much fulfil organic drives as it violates them (p. 33); conscience is self-imposed, but at the same time it is derived from others within the social relationships (p. 34); living one's own life means a renunciation of traditional obligation and responsibility (p. 161). This first part borrows heavily from anthropology and psychology for a conceptual framework; the importance of primary and secondary group relationships for adequate personality formation is also stressed.

Part II treats of population, the various aspects of social organization, class structure and intergroup relations. Part III deals more specifically with the structure and function of several prominent American social institutions: the family, the church and the school. Statements in this section also deserve further scrutiny: had slavery in America never been challenged, slavery would never have become a social problem (p. 325); having made marriage a sacrament, the Church took the further position that it was indissoluble (p. 367); while early Christian asceticism had led to disparagement of sexual matters, even legitimate unions . . . , with the passage of decades, marriage and the family were sanctified; what was once inherently sinful became holy and worthy of Divine approval (p. 367).

This is an interesting, well-written work for elementary courses.

MARY JO HUTH
St. Louis University

TO WIN THESE RIGHTS.—By Lucy Randolph Mason. Harper, New York, 1952, 206 pp. \$3.00.

Daughter of an Episcopalian minister in one of the "first families" of Virginia, Lucy Randolph Mason early learned to know the misery of the poor. From seeing her mother regularly visit the prison, she went so far along the road of public service that in 1937 she enlisted in the staff of the C.I.O. organizational campaign undertaken in the South.

This slender volume, the overview of her experience there, is subtitled, "A Personal Story of the C.I.O. in the South." It also gives fourteen sketches of the organizers who worked at the side of this frail, white-haired Virginia aristocrat.

Miss Lucy's adventures in milltowns where unionists were—and still are—looked upon as "subversive characters" make a fascinating chronicle. They are truly a part of history which up to now cannot make us complacent, yet must always provide inspiration and stimulate vision.

The reviewer gets the impression, moreover, that Miss Lucy wisely declines to say here everything that could be said, leaving much to the judgment of the impartial reader. Though she does not reveal her own change in outlook, an interesting letter from C.I.O.'s Franz Daniel (p. 193) reminds her that she entered the fatiguing drive with high hopes of the "goodness" and "liberalism" of certain southern industrialists but soon came up with a shock against their relentless power. Yet there is little doubt that on her side, Miss Mason's selfless devotion jolted many an industrialist and religious leader out of smugness.

RAYMOND BERNARD, S.J.

THE RIGHT TO RESIST.—By Max Pribilla, S.J. Catholic Social Guild, Oxford, 1952, 36 pp. \$0.15.

This is a brief summary of the traditional Catholic philosophy of revolution. Since revelation gives little that is useful, Father Pribilla approaches his problem largely from the standpoint of the natural-law principle that the natural order of justice cannot include an injustice for which there is no lawful remedy. Thus in a case of extreme necessity, when the common good is openly and "wickedly" attacked, the people as a whole or through their representatives can proceed, when all lawful measures are exhausted, to resistance and, if necessary, to the deposition of their rulers.

The essay is partially a protest against the passivity of the German people *vis-à-vis* Hitlerism and partially a criticism of those theologians who so emphasized the principles of the liceity of material cooperation with an unjust regime that they failed to direct the Christian conscience toward its primary social duty, namely, the necessity of active resistance when open and clear attack is made on the moral structure of the nation.

FRANCIS J. GROGAN, S.J.
Woodstock College.

THE POLITICAL ROLE OF THE GENERAL ASSEMBLY. — By H. Field Haviland, Jr. Carnegie Endowment for International Peace, New York, 1951, 190 pp. \$2.75.

The framers of the U.N. charter assigned political questions primarily to the Security Council, which alone could make binding decisions, and in which abortive decisions would be rendered unlikely by the unanimity rule. The General Assembly was expected to devote itself mainly to economic and social questions, and to general questions of peace and international law, and was denied the power to take "action" in regard to such specific political questions as it might take up. The whole concept of the two bodies was conditioned largely by the desire to include Russia and by the false hope that big-power unanimity, and consequently enforceable decisions, would be possible in all the major political questions.

As this hope died, the U.S. sponsored a series of procedural changes designed to enable the General Assembly to cope with problems deadlocked by veto in the Security Council: the Interim Committee, extended sessions of principal plenary committees and the Uniting for Peace Resolution of 1950.

Besides this main line of development, Professor Haviland's study covers many other details of organization, procedure, and political function in the General Assembly: the presidency, committee make-up, machinery for investigation, blocs of states, etc. Major political acts are reviewed briefly.

The book will be useful to the general reader as well as to the specialist. Difficult technical points are explained briefly but adequately.

ROBERT J. KELLY, S.J.
St. Marys, Kansas

STATISTICAL YEARBOOK, 1951.—

Prepared by the Statistical Office of the United Nations, Department of Economic Affairs. Distributed by Columbia University Press, New York, 614 pp. Cloth, \$7.50; paper, \$6.00.

Despite the immense difficulties which confront statisticians attempting to gather and coordinate information from all countries of the world, the U. N. *Statistical Yearbook*, now in its third year of publication, continues to do a commendable job—and to improve.

In the 1951 *Yearbook* a few tables concerned with crime and vital statistics have been omitted; a new section on consumption (chiefly food, fibers and fertilizers)

and new tables on film production and radios in use have been added. Other series have been continued.

Inevitably the series differ widely in usefulness. Data on population, agriculture (although agricultural employment is missing), mining and manufacturing are reasonably complete and comparable. Data on construction will remain hopelessly confusing until some uniform method of reporting can be devised; similar problems arise whenever data are presented in national currencies. For most units conversion tables are provided in an appendix.

MAN ON HIS NATURE: The Gifford Lectures, 1937-38.—By Sir Charles Sherrington. Revised Edition. Cambridge University Press, New York, 1952, 300 pp. \$6.00.

Less than a month after this revised edition of his Gifford lectures was published, the distinguished English biologist died at Eastborne, England, aged 94. His substantial revision of the Gifford lectures has effected no change in their message. They still present the wonders of life and growth as seen by a highly intelligent scientist and the uniqueness of the phenomena of intelligence. The learning of this great man supports the message of the lectures' close: "We have, because human, an inalienable prerogative of responsibility which we cannot devolve, no, not as once was thought, even upon the stars. We can share it only with each other."

HOW MUCH GOVERNMENT?—The National Industrial Conference Board, New York, 1952, 32 pp. \$1.00.

This chart survey was prepared for the 36th Annual Meeting of the Conference Board. It consists of fifteen graphs in color presenting selected statistics with brief comment. Topics covered are such aspects of growth of government as debt, assets, tax take, numbers on Government payroll, receivers of government income, welfare programs, war spending.

The charts will prove useful. But they cannot be considered to be rounded treatment of these topics.

HEALTH RESOURCES IN THE UNITED STATES.—By George W. Bachman and Associates. Brookings Institution, Washington, 1952, 344 pp. \$5.00.

Three years of study by a dozen research experts under the direction of Dr. Bachman have brought out of materials contributed by more than 700 public and

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private agencies, plus special surveys made by the researchers, a comprehensive inventory of national health services.

The survey furnishes facts on the nature and extent of the available health services and some foundation for consideration of controversial aspects of health problems.

Various improvements in health and facilities are noted, yet there is the same observation that, just as progress has resulted from growth, greater growth is both possible and impressive. The statement is especially true of the South.

A HISTORY OF FREEDOM OF THOUGHT.—By J. B. Bury. Epilogue by H. J. Blackham. Oxford University Press, New York, 1952, 246 pp. \$2.00.

This little volume in the Home University Library is the fourteenth reprint of an essay that first appeared in 1913. Inevitably it reflects the enthusiastic devotion to progress that characterized the nineteenth century and its eminent author. The essay briefly surveys freedom of thought in antiquity, its "imprisonment" during the middle ages, then begins more detailed consideration with the Renaissance. As a moderately up-to-date compendium of Lecky, the little book is useful; an epilogue by H. J. Blackham summarizes modern trends in freedom of expression since 1913.

THE FAR EAST: A History of the Impact of the West on Eastern Asia.—By Paul Hibbert Clyde. Second Edition. Prentice-Hall, New York, 1952, xxvi, 942 pp. \$6.75.

Changes are so rapid in the Far East that a revised edition of this text, published in 1948, was needed. Chapters on post-war Japan, including a too-brief summary of the Treaty, and on China and Korea since 1945 have been added. Two essays have been appended: "Confucianism and the Government of China" and "Polity, Politicians, and Parties in Modern Japan." The chapter on Southeast Asia has been rewritten. Bibliographical data have been brought up to date in all parts of the work.

FOUR PROPHETS OF OUR DESTINY.—By William Hubben. Macmillan, New York, 1952, viii, 170. \$2.75.

This remarkable little study condenses a great deal of information about the lives and thought of four modern thinkers, Kierkegaard, Dostoevsky, Nietzsche and Kafka. Biographical data are cut to a minimum, and no attempt is made to survey any authors' writings systematically, but a careful selection of tags and brief quotations sums up the reaction of each to modern irreligion and social disorder. Their reaction varies greatly: from the passionate commitment of Kierkegaard to Kafka's despair, but Mr. Hubben finds in all of them except Kafka some elements that can aid men in a religious revival.

LETTERS

Waste of Time

In *SOCIAL ORDER* I had hoped that I would have access to the objective research of scholars in the Institute but I am sorry to say that I have been more than disappointed. *SOCIAL ORDER* is nothing more than a propaganda instrument—not written by individuals who have done adequate research in the problems they are willing to talk about, but rather written by propagandists who appeal to emotions rather than intellect.

I think this criticism characterizes most of the articles I have read there and I must say that I have learned little from them in the way of facts, but I have become better

acquainted with the prejudices of the individuals writing the articles.

I was particularly annoyed by a statement which I can only clarify as stupid which appeared on pp. 325-26 of the September, 1952, issue regarding the comparison between socialized housing and socialized parking lots. The comparison is absurd, and the absurdity will be obvious to anyone who devotes the slightest thought to it. It is typical of the technique used by propagandists but it is wholly without meaning and sheds no light on the problem of housing.

I regret to cancel my subscription to *SOCIAL ORDER* because I had hoped that it would add to my knowledge in many areas

where I need enlightenment. Time is much too important for me to waste it reading SOCIAL ORDER.

ARTHUR S. THORNBURY

Detroit

Thank You

[SOCIAL ORDER] consistently scores direct hits on current social ills. . . . Thank you for answers to social problems, for indications as to how social problems are to be solved, for pertinent trends, for excellent book reviews and for recommended readings.

MARVIN G. UHL

Omaha, Nebr.

. . . I like SOCIAL ORDER. Keep it up. . . .

RALPH A. GALLAGHER, S.J.

Chicago

. . . SOCIAL ORDER is one of the few acknowledged first-rate reviews of its type in the whole world, so far as we over here are concerned. . . . My big objection would be: Where are the political articles?

THOMAS CLANCY

Louvain, Belgium

More on Catholic Marriages

The value of the recent study by Father John Thomas, "Catholic College Spinsters?" published in the October issue of SOCIAL ORDER, is such that it would of itself, in the opinion of this writer, justify the existence of your fine magazine.

The editors are to be congratulated for publishing this scholarly article which will go far toward saving the Catholic women's college from eventual extinction.

Father Thomas . . . presents indisputable evidence against both the much-publicized book, *They Went to College*, and a widespread notion that the marriage possibilities of the graduates of Catholic women's colleges is slight.

WILLIAM B. FAHERTY, S.J.

Regis College
Denver, Colo.

. . . You may be interested in a report [on marriages of Catholic college graduates] from the Far West.

I graduated in 1929 from the College of the Sacred Heart in Menlo Park, Calif., a very small Catholic college which was to

become a year later the great San Francisco College for Women. . . . There were 33 girls in our entire college. Of this group, all of whom received an A.B. degree, six became religious, four are spinsters and 23 married (of these, two are divorced but not remarried). My younger sister graduated in 1933 from the new San Francisco College for Women. There were nineteen seniors in her class, sixteen of whom married (one was later divorced but not remarried), two died within five years of graduation, the marital status of one is unknown.

Our alumnae are firmly convinced that we, as Catholic college graduates, have a greater chance of "getting our man" and keeping him than do the graduates of secular universities. This opinion is shared by the alumnae of the other three Catholic women's colleges in the Bay Area.

MRS. THADDEUS J. WHALEN

San Francisco, Calif.

May I suggest that any statistical analysis, such as Father Thomas' "Catholic College Spinsters?" be related either to some conclusion the author may deem prudent or to some thesis advanced. On the basis of figures for married and spinster women who were graduated from Catholic colleges in the last quarter-century, one may speculate that an intelligent Catholic girl is considered ineligible for matrimony by considerable numbers of Catholic young men. This is interesting speculation, of course, but hardly demonstrated by Father Thomas' tables.

NICHOLAS M. SELINKA

New York, N. Y.

Aged Employees

In my article, "The Aged Employee" (SOCIAL ORDER, November, 1952), I quoted the estimate of an eminent economist that the loss to the national product from forcing the retirement of aged employees was more than \$3.5 billion annually. In the November issue of *American Economic Security* (a publication of the United States Chamber of Commerce) two researchers of the Bureau of the Census contend that the loss is not more than \$1 billion annually. The difference in the estimates underlines my warning (p. 414): "How much employers can achieve in this matter is uncertain. There is little tested information at present."

JOSEPH M. BECKER, S.J.

Institute of Social Order

SOCIAL ORDER

Worth Reading

Harold Fleming, "Let's Bury the Gold Standard," *Harvard Business Review*, 30 (November, 1952) 59-68.

By a selected historical exposition of the advantages and hazards of a gold standard, the author substantiates his advocacy of its replacement by a commodity standard, specifically, steel. The article is a useful complement to "You and Money," *SOCIAL ORDER*, December, 1952.

"Communistes et Chrétiens," *Chronique Sociale de France*, 60 (Octobre, 1952) 318-454.

A symposium of articles on communist-Christian relations. Abbé Joseph Dusserre, in a long article, reviews the history of communist efforts to establish a united front with Catholics. A specialized bibliography on communists and Christians concludes the symposium.

F. Houillier, "Le Pool Vert," *Etudes*, 275 (Novembre, 1952) 172-90.

An analysis of progress toward establishment of an international agreement for exchange of agricultural products similar to the Schuman Plan for coal and iron (see "The Green Pool," *SOCIAL ORDER*, June, 1951, p. 276).

John Courtney Murray, S.J., "The Church and Totalitarian Democracy," *Theological Studies*, 13 (December, 1952) 525-63.

Analyzes Leo XIII's criticism of republican states built upon a monist principle of absolute sovereignty.

Thomas J. Hamilton, "Six Stumbling Blocks to Peace," *United Nations World*, 6 (November, 1952) 23-26.

The Seventh General Assembly of the United Nations can have no easy sailing, since its agenda tackles certain issues "loaded with more than figurative dynamite." Briefly, these comprise 1. disputes between colonial powers and the Arab-Asiatic bloc; 2,3. perennial disputes with South Africa; 4. new debate on admission of new

members; 5. Austrian peace treaty; and 6. Korea. The last issue flared up immediately after the opening. All these issues were intensified by the resignation of Trygve Lie.

Joseph H. Fichter, "Conceptualizations of the Urban Parish," *Social Forces* 31 (October, 1952) 43-46.

The author of *Southern Parish* here shows the need for multiple conceptualization of the Catholic urban parish. Since each of the given frameworks can and does apply to the rural parish as well, there seems little point to the modifier "urban" in the title.

Ruth Larson, "Those Doukhobors," *Fellowship*, 18 (September, 1952) 17-21.

The organ of the Fellowship of Reconciliation continues its series on "intentional community" with a brief description of the Russian immigrants who fled persecution in their homeland more than 200 years ago. Such sketches can only help toward better understanding.

Richard W. Van Alstyne, "Preface to Canada's History," *Current History*, 23 (November, 1952) 280-284.

Canadian and U. S. history are interwoven at many points, and will continue to be closely related. This is a general sketch of the background needed to understand the present.

The Annals of the American Academy of Political and Social Science, 283 (September, 1952).

This number, devoted to the "meaning of the 1952 presidential election," still is quite timely. It is especially interesting in the light of the actual results of November 4, with the various emphases given by its distinguished contributors. Two stray remarks, among others, demonstrate the fallibility of even political scientists: they touch the "tendency to overestimate Republican strength" and "considerable indifference and apathy to be overcome."

SOCIAL ORDER *begins with the Mystical Body*



"WE WILL BAND ourselves together, then, and mass our numbers, and every day we will offer our quota of prayers, sacrifices and meritorious works to the treasury of the apostleship. Thus we shall be a living force to apostolic labors, and we shall share, very really and very effectually, in their toils and triumphs."

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NEW YORK 58, N. Y.

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3655 WEST PINE BLVD.
ST. LOUIS 8, MO.



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